Muhammad

an evolution of GOD

by

OMAR MAHMOUD

MUHAMMAD:
AN EVOLUTION OF GOD

OMAR MAHMOUD

authorHOUSE®

TABLE OF CONTENTS

The Synopsis ix

Forward. xi

Dedication xiii

List of Abbreviations xix

Preface xxi

CHAPTER ONE

Prophet Muhammad in the Ancient Scriptures 1

CHAPTER TWO

The Birth & Brief History of Prophet Muhammad (PBH) 15

CHAPTER THREE

The Holy Prophet Muhammad (PBH) At the age of 40 years 25

CHAPTER FOUR

The Message delivered by Prophet Muhammad (PBH) 61

CHAPTER FIVE

The beginning of Converts of non Makkan Pagans to Islam 71

CHAPTER SIX

The Holy Prophet's emigration to Medinah. 83

CHAPTER SEVEN

The Genealogy of the holy Prophet Muhammad (PBH) 1. 157

CHAPTER EIGHT

The Genealogy of Muhammad (PBH) 11 167

CHAPTER NINE

Genealogy of Prophet Muhammad (PBH) 1V. 171

CHAPTER TEN

Genealogy of the Holy Prophet Muhammad (PBH) 1V. 175

CHAPTER ELEVEN

Genealogy of the Holy Prophet Muhammad (PBH) V 181

CHAPTER TWELVE

The Genealogy of the holy Prophet Muhammad (PBH) VI. 191

REFERENCES. 203

THE SYNOPSIS

The advent of the holy prophet Muhammad (PBH) was prophecised in so many pages of all the previous scriptures. He was finally unveiled by the Almighty God, with a message to all the world (the holy Quran). The holy Quran (as prophecised in the previous scriptures) is the actual word of the Almighty God – Allah. It was revealed for the benefit of all mankind: "Blessed is He who sent down the criterion to His servant, that it may be an admonition to all creatures". (Q.25:1). It is complete and comprehensive and in conformity with the prophecy in the previous scriptures. The Almighty Allah says: "...Nothing have we omitted from the Book". (Q.6:38)

It is both a theoretical and practical Book: It not only moralise, but also defines specifically the permissible and the forbidden. The Almighty Allah says: "....This day have I perfected your religion for you, completed my favour upon you and have chosen for you Islam as your religion (Q.5:3). It is Allah's eternal miracle revealed to the holy prophet Muhammad for all succeeding generations. It has been revealed to re-establish the sincere worship of Allah alone without association of any partners with Him. It teaches that "mankind should worship none but Allah". (Q.11:1-2)

The message given to the holy prophet Muhammad (PBH) by the Almighty Allah for mankind thus contains a complete code which provides for all areas of life, whether spiritual, intellectual, political, social or economic. It is a code which has no boundaries of time, place or nation.

He started receiving it 13 years before Hidjra at the age of 40 years. Islam teaches toleration, but the battles that were fought were against those who were bent on preventing the message by force of arm from reaching mankind the world over. It is not by enduring the obstacles, but by removing them, that the will of the Almighty God is done.

Before Islam, religion was on the authority of its own leaders, and was thus the avowed enemy of reason resulting in making theology to be based on intricate subtleties and credulous admiration of miracles. The holy Quran came and took religion by a new road untrodden by the previous scriptures in fulfillment of Jesus' prophecy.

It spoke to the rational mind and alerted the intelligence. It set out the order in the Universe, the principles and certitudes within it, and required a lively scrutiny of them that the mind might thus be sure of the validity of its claim and message. Even in relation to the narratives of the past, it proceeded on the conviction that the created order follows invariable laws, as the holy Quran says: "Such was the way of God in days gone by and you will find (that) it does not change (Q.48:23). And again, "God does not change people's case until they change their own disposition (Q.13:11). Even in matters of morality, the holy Quran relies on evidence: "Requite evil with good and your worst enemy will become your dearest friend (Q.41:34). Thus for the first time in a revealed scriptures, reason finds its brotherly place; and toleration made a corner stone of religion as the holy Quran says: "There is no compulsion in religion".(Q2:256) But warned that tyranny and injustice are the two enemies of social solidarity and inter- social amity.

Muhammad: An Evolution of God (Allah)

FORWARD

All Praise is for Allah, the Most Exalted and the Most High: He is Allah who is the beginning of everything known and unknown, and nothing existed before Him: He is the Present, and nothing is possible without Him: And He is the final goal and the end of all journies; and nothing comes after Him: He is all knowing, wise. May His ever increasing peace and blessings be upon His beloved friend and Messenger – the holy Prophet Muhammad (PBH), and his family, his companions and their families, his fellow Prophets and Messengers of Allah and their families; and their righteous companions and their families.

Dr. Omar Mahmoud, in this book confirms Dr. Haykal's preface of the book he wrote about the holy prophet Muhammad (PBH) thus "No one should think that research in life of Muhammad is completed with this work; and I am far from making any such claim. It is closer to the truth for me to say that my work is really only the beginning…" The research findings contained in this book cover pre-creation period as they concern the holy prophet Muhammad (PBH) and this makes this book to be unrivaled by previous works on this topic.

This book makes it clear that the holy Prophet Muhammad (PBH) was not only prepared by the Almighty Allah to carry the final prophetic message unto all races of mankind and Jinn, for all the prophets and messengers of Allah before him, were given prophecy by Allah from the spirit of Prophet Muhammad (PBH).

This book gives detailed account of the holy Prophet Muhammad (PBH)'s greatness before the Almighty God decided to create anything, and before his birth and commissioned as a prophet and messenger of Allah; It gives eloquent account free from rambling details, how he administered the affairs of men in the ways and manners of Islam, how he established justice and reconciled hostile nations and groups; how he was in fore front in fighting the wars and battles forced on him by the enemies of Truth; and how he submitted a most powerful and eloquent argument any time he was challenged to a debate by the Jews, Christians and Idolaters.

This book is intended for both Muslims and non-Muslims alike. The Geneaologies may not all directly relate to Muhammad (PBH), but they were given to prove that he was the only messenger of God that fulfilled all the prophecies of the promised Messiah in the ancient scriptures, and from the infallible sources – the Holy Quran and the Sunnah.

Read through this book written in simple English language from the beginning to the end, and purge yourself from corrupted messages conveyed through the medium of contaminated works of Scriptural doctors, Priests, Pharisees and Scribes who fear not God.

May the Almighty God, (Allah) bless Omar Mahmoud, his family, his righteous seed, his parent, and his righteous ancestors for this wonderful and righteous work. And may the Almighty Allah cast Light into the heart of any one who read this book to understand the message it conveys and work with it.

Imam Mujahid Abdullahi
Friday Mosque
N.P.A. Maitama
Abuja, Nigaeria.

DEDICATION

MUHAMMAD: AN EVOLUTION OF GOD(ALLAH)

This work is dedicated to the holy Jesus Christ son of Mary. He was foremost among the prophets of God, in making a categorical prophecy about the advent of the holy prophet Muhammad (PBH). All other prophets only pointed to the direction of the coming of the holy prophet Muhammad. For example in the scriptures it is written how God promised Abraham, saying: "In thy seed will I bless all the tribes of the earth".[1] Ezekiel the prophet said: "God shall make a new covenant with His people, not according to the covenant which He gave your fathers, which they observed not and He shall take from them a heart of stone and give them a new heart". Hosea the prophet relates that God said: "I will call chosen the people not chosen". And the holy Jesus Christ, son of Mary says: "But when God shall take me away from the world, Satan will raise again this accursed sedition, by making the impious believe that I am God and son of God, whence my words and my doctrine shall be contaminated, insomuch that scarcely shall there remain thirty faithful ones; whereupon God will have mercy upon the world, and will send his messenger for whom He hath made all things; who shall come from the South with power, and shall destroy the idols with idolaters; who shall take away the dominion from Satan which he hath over men. He shall bring with him the mercy of God for salvation of them that shall believe in him, and blessed is he who shall believe his words".[2]

The Chief priest asked Jesus son of Mary: "How shall the Messiah be called, and what sign shall reveal his coming?"

'Jesus son of Mary answered: "The name of the Messiah is admirable, for God Himself gave him the name when He had created his soul, and placed it in a celestial splendour. God said "Wait Mohammed; for thy sake I will to create Paradise, the world, and a great multitude of creatures, whereof I make thee a present, insomuch that whoso shall bless thee shall be blessed, and whoso shall curse thee shall be accursed. When I shall send thee into the world, I shall send thee as my messenger of salvation and thy word shall be true, insomuch that heaven and earth shall fail, but thy faith shall never fail". Mohammed is his blessed name"

'Then the crowd lifted up their voices saying: "O God, send us thy messenger O Mohammed, come quickly for the salvation of the world".[3]

Jesus said: "I am not God and I am not son of God". Those who believe this shall be condemned to the misery of hell. "O place accursed by God's justice for the malediction of the faithless, and reprobate of which said Job, the friend of God: "There is no order there, but everlasting fear! And Isaiah the prophet against the reprobate saith: "Their flame shall not be quenched nor their worm die. And David our father, weeping, said: "Then shall rain upon them lightening and bolts and brimstone and great tempest". "O miserable sinners, how loathsome then shall seem to them delicate meats, costly raiment, soft couches, and concord of sweet song! How sick shall make them raging hunger, burning flames, scorching cinder, and cruel torments with bitter weeping!... with a groan, Jesus son of Mary said: "Truly it were better never to have been formed than to suffer such cruel torments……"And yet "this is a delight (in comparison) to hell (punishment). For I tell you in truth that if God should place in one balance all the pains which all men have suffered in this world and shall suffer till the Day of Judgement and in the other, one single hour of the pain of hell, the reprobates would without doubt choose the worldly tribulations, for the worldly come from the hand of man but the others the hand of devils, who are utterly without compassion. O what cruel fire they shall give to miserable sinners! O what bitter cold, which yet shall not temper their flames! What gnashing of teeth and sobbing and weeping (with no one to console and no one to turn to for mercy)! For the Jordan has less water than the tears which every moment shall flow from their eyes. And their tongues shall curse all things created with their father and mother and their creator, who is blessed for ever".[4] "…God alone hath no equal. He hath had no beginning, nor will He ever have an end, but to everything hath He given a beginning, and to everything shall He give an end. He hath no father nor mother; He hath no sons nor brethren, no companions…..Philip, here on earth thou canst not see Him nor know Him perfectly; but in His kingdom thou shalt see Him for ever, wherein consisteth all our happiness and glory".

Philip one of the disciples of Jesus, son of Mary, asked: "Master, what sayest thou? It is surely written in Isaiah that God is our father, how then, hath He no sons?"

Jesus, son of Mary answered: "There is written in the prophets many parables, wherefore thou oughtest not to attend to the letter but to the sense.

For all the prophets that are one hundred and forty four thousand, whom God hath sent into the world, have spoken darkly. But after me shall come the splendour of all the prophets and holy ones, and shall shed light upon the darkness of all that the prophets have said, because he is the messenger of God".[5] Therefore, know that calling Jesus God and son of God is idolatry, and it is the greatest sin, "because it depriveth a man entirely of faith, and consequently of God; so that he can have no spiritual affection. But every other sin leaveth to man the hope of obtaining mercy; and therefore I say unto you that idolatry is the greatest sin. For God said: "For I am thy God, strong and jealous, who will take vengeance for this sin upon the fathers and upon their children even unto the fourth generation".[6]

After Jesus, son of Mary had rebuked the people, the Priests, Scribes and Doctors at the temple in Jerusalem for given themselves only to vanity, negligence in God's service and their worldly greed, for preaching vain doctrine and forsook the law of God, and making the Law of God of none effect through their traditions (GB. Ch. 12), the leaders of the Jews sent the Levites and some of the Scribes to question him saying: "Who art thou?"

Jesus confessed, and said the truth: "I am not the Messiah".

They said: "Art thou Elijah or Jeremiah, or any of the ancient prophets?"

Jesus answered: "NO"

'Then said they: "Who art thou? Say, in order that we may give testimony to those who sent us".

'Then said Jesus: "I am a voice that crieth through all Judea, and crieth: "Prepare ye the way for the messenger of the Lord" (Muhammad PBH), even as it is written in Isaiah".

They said: "If thou be not the Messiah, nor Elijah, or any prophet, wherefore dost thou preach new doctrine, and make thyself of more accountable than the Messiah?"

'Jesus answered: "The miracles which God worketh by my hands shows that I speak that which God willeth, nor indeed do I make myself to be accounted as him of whom ye speak. For I am not worthy to unloose the ties of the hosen or the latchets of the shoes of the messenger of God (Muhammad (PBH) whom true, insomuch that heaven and earth shall fail, but thy faith shall never fail". Mohammed is his blessed name"

'Then the crowd lifted up their voices saying: "O God, send us thy messenger O Mohammed, come quickly for the salvation of the world".[3]

Jesus said: "I am not God and I am not son of God". Those who believe this shall be condemned to the misery of hell. "O place accursed by God's justice for the malediction of the faithless, and reprobate of which said Job, the friend of God: "There is no order there, but everlasting fear! And Isaiah the prophet against the reprobate saith: "Their flame shall not be quenched nor their worm die. And David our father, weeping, said: "Then shall rain upon them lightening and bolts and brimstone and great tempest". "O miserable sinners, how loathsome then shall seem to them delicate meats, costly raiment, soft couches, and concord of sweet song! How sick shall make them raging hunger, burning flames, scorching cinder, and cruel torments with bitter weeping!... with a groan, Jesus son of Mary said: "Truly it were better never to have been formed than to suffer such cruel torments……"And yet "this is a delight (in comparison) to hell (punishment). For I tell you in truth that if God should place in one balance all the pains which all men have suffered in this world and shall suffer till the Day of Judgement and in the other, one single hour of the pain of hell, the reprobates would without doubt choose the worldly tribulations, for the worldly come from the hand of man but the others the hand of devils, who are utterly without compassion. O what cruel fire they shall give to miserable sinners! O what bitter cold, which yet shall not temper their flames! What gnashing of teeth and sobbing and weeping (with no one to console and no one to turn to for mercy)! For the Jordan has less water than the tears which every moment shall flow from their eyes. And their tongues shall curse all things created with their father and mother and their creator, who is blessed for ever".[4] "…God alone hath no equal. He hath had no beginning, nor will He ever have an end, but to everything hath He given a beginning, and to everything shall He give an end. He hath no father nor mother; He hath no sons nor brethren, no companions…..Philip, here on earth thou canst not see Him nor know Him perfectly; but in His kingdom thou shalt see Him for ever, wherein consisteth all our happiness and glory".

Philip one of the disciples of Jesus, son of Mary, asked: "Master, what sayest thou? It is surely written in Isaiah that God is our father, how then, hath He no sons?"

Jesus, son of Mary answered: "There is written in the prophets many parables, wherefore thou oughtest not to attend to the letter but to the sense.

For all the prophets that are one hundred and forty four thousand, whom God hath sent into the world, have spoken darkly. But after me shall come the splendour of all the prophets and holy ones, and shall shed light upon the darkness of all that the prophets have said, because he is the messenger of God".[5] Therefore, know that calling Jesus God and son of God is idolatry, and it is the greatest sin, "because it depriveth a man entirely of faith, and consequently of God; so that he can have no spiritual affection. But every other sin leaveth to man the hope of obtaining mercy; and therefore I say unto you that idolatry is the greatest sin. For God said: "For I am thy God, strong and jealous, who will take vengeance for this sin upon the fathers and upon their children even unto the fourth generation".[6]

After Jesus, son of Mary had rebuked the people, the Priests, Scribes and Doctors at the temple in Jerusalem for given themselves only to vanity, negligence in God's service and their worldly greed, for preaching vain doctrine and forsook the law of God, and making the Law of God of none effect through their traditions (GB. Ch. 12), the leaders of the Jews sent the Levites and some of the Scribes to question him saying: "Who art thou?"

Jesus confessed, and said the truth: "I am not the Messiah".

They said: "Art thou Elijah or Jeremiah, or any of the ancient prophets?"

Jesus answered: "NO"

'Then said they: "Who art thou? Say, in order that we may give testimony to those who sent us".

'Then said Jesus: "I am a voice that crieth through all Judea, and crieth: "Prepare ye the way for the messenger of the Lord" (Muhammad PBH), even as it is written in Isaiah".

They said: "If thou be not the Messiah, nor Elijah, or any prophet, wherefore dost thou preach new doctrine, and make thyself of more accountable than the Messiah?"

'Jesus answered: "The miracles which God worketh by my hands shows that I speak that which God willeth, nor indeed do I make myself to be accounted as him of whom ye speak. For I am not worthy to unloose the ties of the hosen or the latchets of the shoes of the messenger of God (Muhammad (PBH) whom ye call "Messiah", who was made before me and shall come after me, and shall bring the words of truth, so that his faith shall have no end ". (GB. Ch. 42).

The holy Quran says: "We have sent them the Truth: But they indeed are liars. No son did Allah beget, nor is there any god along with Him. (If there were many gods), behold, each god would have taken away what he had created, and some would have Lorded it over others! Glory to Allah (He is free) from the (sort of) things they attributed to Him! He know what is hidden and what is open: too high is He for the partners they attribute to Him"[7]

The order and unity of purpose in the Universe make it clear to a reasonable man the Unity of design and goodness in its maker. It is not only a mistake or lack of understanding, but absolute foolishness to seek other than Allah. The multiplicity of gods is intellectually indefensible, considering the aforementioned Unity of Design and purpose in His wonderful Universe. To believe therefore, that Allah has a son or family or partners or companions is to have a low idea of Allah, who is high above all such relationships. He is the One and Only true God, and there can be none to compare with Him. "If any one invokes besides Allah any other god, he has no authority thereof; and his reckoning will be only with his Lord! And verily, the unbelievers shall not prosper"[8]

The Holy Quran further says: "The day when we gather the dutiful to the Beneficent to receive honours, and drive the guilty to hell, as thirsty beasts: (That day) they (shall) have no power of intercession, save him who has made a covenant with the Beneficent. And they say: The Beneficent has taken to Himself a son. *Certainly you make an abominable assertion. It is not worthy of the Beneficent that He should take to Himself a son. There is none in the heaven and the earth but comes to the Beneficent as a servant. (For this kind of Sin Allah says) and how many a generation before them have we destroyed! Canst thou see any one of them or hear a sound of them?* [9]

Again, the holy Quran further says: "Serve Allah, and join not any partners with Him"[10] *The similitude of Jesus before Allah is as that of Adam. He created him from dust, then said to him "Be": And he was".* [11] *On Mary, and her son Jesus the holy Quran says: She said: "O my Lord! How shall I have a son when no man hath touched me? (Angel Gabriel replied) "Even so: Allah createth what He willeth. When He hath decreed a plan, He but saith to it "Be" and it is".*[12] *"Jesus was no more than a servant: we granted our favour to him, and we made him an example to the children of Israel"*[13] *Finally, the*

holy Quran testifies to what Jesus said to his people, recorded in the gospel of Barnabas, who was the secretary of Jesus thus: "Jesus said: "I am indeed a servant of Allah: He hath given me revelation and made me a prophet; and He hath made me blessed wherever I be, and hath enjoined on me prayer and charity as long as I live".[14]

O holy Jesus, son of Mary, may ever increasing peace and blessings of God be upon you, your mother and your companions. I bear witness that you declared to the world that "you are not God and you are not son of God". You were not crucified, but the traitor, who was made by God to appear like you to the people for a divine reason. May God join me my parent and the righteous Uma with you in the highest and most honoured building in Janat Firdaus unexamined –Amen.

LIST OF ABBREVIATIONS

1. Q - The holy Quran
2. GB - Gospel of Barnabas by M.A. Yusseff
3. CH - Chapter
4. Gen - Genesis
5. Hosea - Prophet Hosea in the scriptures
6. Jeremiah - Disciple of Jesus in the scriptures
7. Isaiah - Prophet Isaiah in the scriptures
8. Numbers - Chapter in the Bible
9. Romans - Chapter in the Bible
10. Sa'y - Pilgrims walk round the Ka'bah
11. Adhan - The call for prayer by the Muslims
12. Matt. - A disciple of Jesus in the Holy Bible
13. Ps. - Psalm in the Bible
14. Ex. - Exodus in the Bible

PREFACE

MUHAMMAD: AN EVOLUTION OF GOD (ALLAH)

On the 12th day of March, 1989, my wife and I embarked on a business trip to Houston, Texas, U.S.A. On our arrival by K.L.M. flight from Kano- Nigeria to Amsterdam, we discovered that our personal luggage were misdirected to London, and we had to pass a night in Amsterdam, to collect the luggage the following day. We checked into Mariot Hotel, room 636. While sleeping in the room, at about 4pm, I had a dream that I was inside the compound of a very old University. The main gate of the University was overwhelmingly massive, dignified and very ancient. I entered the compound through the gate, and came face to face with a very distinguish personality. In his hands were ancient manuscripts that were well and neatly bounded together. On them, was an inscription: "Prophet Muhammad is an evolution of the Almighty God". I was shocked at reading the inscription and looked at the personality with curiosity. He handed to me the manuscripts. He again, handed to me a package which contained the copies of holy Books of all the prophets of the Almighty God, among them was a copy of the Holy Quran. I was surprised that he knew my name, for he said to me: "Mahmud" here is an assignment for you. Go and find out the meaning: "Prophet Muhammad is an evolution of the Almighty God" from all these materials which I have handed to you". I was about to ask him few questions, and the dream was interrupted by my wife Hajia Halimah Sa'diya that returned from where she went to buy fruits for me. So I woke up and the time was 6 Pm; and narrated the dream to her and recorded it, as usual.

On our way back from Houston, we arrived in New York too early for our Concord flight to Paris. The time was 6 a.m and our flight was scheduled to depart J.F. Kennedy Airport at 2 pm. It was for this reason we checked into PLAZA Hotel, room number 700. it was in this room, of this Hotel, that I had the second dream. In the dream, I saw prophet Abraham (Alaihi Salam) in a certain city. People began to gather around him, to pay him homage. In seeing the multitude, he turned himself into a huge ball of light, and moved away from the area, in an unimaginable speed. I followed him to where he went. I met him a very old man of Arab complexion. He was lying down facing up, recovering from the great speed. I came close to him, and I heard it said: "Let him rest, let him rest. Nobody should disturb him" Then I held back. As the news of where he was spread, ocean of humanity began to surge towards the place from all the corners of the globe to pay homage to him. It was at this stage that I became desperate, as I feared that if they arrived at the place with the world dignitaries I might not get the chance to be close to him as I was then. So, I knelt down by his side, and kissed his forehead: I tried to offer prayers to the Almighty God to bless him and the Holy Prophet Muhammad (PBH), but I could not recollect anything as my memory failed.

He sat up and held my two hands, and got up. That was the time I realized that where we were, was not an open field. He placed his right hand over my shoulder and came out from where we were to receive the ocean of mankind and Jinn that surged towards the place from every corner of the globe to pay homage to him. He stood behind my back with his two hands placed on my shoulders, and addressed the ocean of humanity and Jinn. What he said reinforced my desire to carryout exhaustive research into the meaning: "Prophet Muhammad is an Evolution of the Almighty God" My findings, which can be improved upon by my fellow Muslims, are contained in this Book of twelve chapters as follows:

1. Prophet Muhammad in the Ancient Scriptures
2. The birth and brief history of prophet Muhammad (PBH)
3. *The holy prophet Muhammad (PBH) at the age of 40 years*
4. *The message delivered by prophet Muhammad (PBH)*
5. *The beginning of converts of non Makkan pagans*
6. *The holy prophet's emigration to Medinah*
7. *The Genealogy of the holy prophet Muhammad (PBH) I*
8. *The Genealogy of the holy prophet Muhammad (PBH) II*
9. *The Genealogy of the holy prophet Muhammad (PBH) III*
10. *The Genealogy of the holy prophet Muhammad (PBH) IV*
11. *The Genealogy of the holy prophet Muhammad (PBH) V*
12. *The Genealogy of the holy prophet Muhammad (PBH) VI*

In every chapter, this book tries to go straight to the point, without rambling details.

I thank Chief Imam Mujahid and his deputies Hafiz Naziru Ibrahim and Ustaz Muhammad C. Usman of the Friday Mosque N.P.A., Maitama, Abuja for their exhaustive review and fine tuning the manuscript and for accepting

to prepare the Forward for the book. Also many thanks to Hajiya Hussiena Aisha Umar for her valuable assistance in the research work and her effective collaboration with the publishers; Finally, many thanks to Chioma Eke for her patience in typing and retyping the corrected manuscript.

CHAPTER ONE

PROPHET MUHAMMAD IN THE ANCIENT SCRIPTURES

The gospel of Jesus Christ has been my path finder into the messages of the Almighty God sent through His Prophets before him and before prophet Muhammad (PBH) to lead mankind and Jinn to the salvation of God. It is amazing that every Prophet, from Adam (PBH), prophecised the coming of the messenger of God, i.e. prophet Muhammad (PBH). It is also very amazing that this truth was blotted out from the Old and New Testament by Pharisees, Scribes and doctors who fear not God, by the operation of Satan.

In order to fully understand the authenticity of the gospel of Jesus, I reproduce below the event that took place when Jesus Christ attained the age of 30 years: "Jesus having come to the age of 30 years, he went up to Mount Olives with his mother to gather Olives. As he was offering the midday prayer and came to these words: 'Lord with mercy…' he was surrounded by an exceeding bright light and by an infinite multitude of angels, who were saying: "Blessed be God". The angel Gabriel presented to him as it were a shinning mirror, a book, which descended into the heart of Jesus in which he had knowledge of what God hath done and what He hath said including-what God willeth insomuch that everything was laid bare and open to him. Jesus said: "Believe me Barnabas that I know every prophet with every prophecy, insomuch that whatever I say the whole hath come from that book"[1]

From this book, Jesus Christ tells that after Adam was created and after the Almighty God hath breathed of His own spirit into him and having sprung up upon his feet, saw in the air a writing that shone like the sun, which said: " There is only one God, and Mohammed is the messenger of God" whereupon Adam opened his mouth and said: "I thank thee O Lord my God, that thou hast deigned to create me, but tell me, I pray thee, what meaneth the massage of these words: "Mohammed is a messenger of God. Have there been other men before me?"

'Then said God: "Be thou welcome, O my servant Adam, I tell thee that thou art the first man whom I have created. And he whom thou hast seen (mentioned) is thy son, who shall come into the world many years hence, and shall be my messenger for whom I have created all things, who shall give light to the world when he shall come, whose soul was set in a celestial splendour sixty thousand years before I made anything".[2]

Some Islamic scholars stated that before the Almighty God created anything, He first created a block of light which He covered with seventy thousand veils in order to reduce the intensity of the light before placing it on a tree in Paradise called Sidrat Mutaha. The tree has four (4) branches and the length of each branch is more than 250 years- journey. After placing it at the centre of the branches, He named the block of light- Muhammad. The block of light recited Subhallallahi (Glory be to Allah) for seventy thousand years before heavens and earths were created; and indeed, before anything was created. The Islamic scholars did not give the source of the tradition; and the gospel of Jesus stated categorically that God said: "The soul of Mohammed was set in a celestial splendour sixty thousand years before I made anything" The difference of Ten thousand years should therefore not bother us, as the fact that "the soul of Mohammed was set in a celestial splendour" before anything was created has been established. The Islamic scholars only mentioned "a tradition" without revealing the source.

PROPHET MUHAMMAD IS AN EVOLUTION OF GOD?

Evolution can be defined as the emergence and growth of consciously directed events in the Universe. At the time God drove Adam out of Paradise, God made a promise to send prophets from time to time to teach man the nature of God and His laws. This means God would evolve through His prophets and messengers. The gospel of Jesus tells that: *"For all the prophets that are one hundred and forty-four thousand (144,000) whom God hath sent into the world, have spoken darkly. But after me shall come the splendour of all the prophets and holy ones, and shall shed light upon the darkness of all that the prophets have said, because he is the messenger of God…"*[3] (Again) *"Verily I say unto you that every prophet when he is come hath to one nation only the mark of the mercy of God. And so their words were not extended save to that people to which they were sent. But the messenger of God, when he shall come, God shall give to him as it were the seal of His hand, insomuch that he shall carry salvation and mercy to all the nations of the world that shall receive his doctrine (Islam). He shall come with power upon the ungodly, and shall destroy Idolatry, insomuch that he shall make Satan confounded, for so promised God to Abraham, saying: "Behold, in thy seed I will bless all the*

tribes of the earth, and as thou hast broken in pieces the idols, O Abraham, even so shall thy seed do".[4]

James, one of the disciples of Jesus asked Jesus thus: "O master, tell us in whom this promise was made; for the Jews say: "In Isaac and the Ishmaelite say "In Ishmael".

Jesus replied: "David, whose son was he, and of what lineage?"

James answered: "Of Isaac, for Isaac was father of Jacob, and Jacob was father of Judah, of whose lineage is David".

Then said Jesus: "And the messenger of God when he shall come of what lineage will he be?"

The disciples answered: "Of David" 'whereupon Jesus said: "Ye deceive yourselves, for David in spirit calleth him Lord; [5] Saying thus: "God said to my Lord, sit thou on my right hand until I make Thine enemies thy foot stool. God shall send forth thy rod which shall have Lordship in the midst of thine enemies". If the messenger of God whom ye call Messiah were son of David, how should David call him Lord? Believe me, for verily I say unto you, that the promise was made in Ishmael, not in Isaac".[6]

'Thereupon said the disciples: "O master, it is written in the book of Moses, that in Isaac was the promise made"

'Jesus answered with a groan: "It is so written, but Moses wrote it not, nor Joshua, but rather our rabbis, who fear not God. Verily I say unto you, that if ye consider the worlds of the angel Gabriel, ye shall discover the malice of our scribes and doctors. For the angel said: "Abraham, all the world shall know how God loveth thee; but how shall the world know the love that thou bearest to God? Assuredly it is necessary that thou do something for love of God".

Abraham answered: "Behold the servant of God, ready to do all that which God shall will"

'Then spake God, saying to Abraham: "Take thy son, thy first born- Ishmael and come up the mountain to sacrifice him". How is Isaac first born, if when Isaac was born Ishmael was seven years old?"

‘Then said the disciples: “Clear is the deception of our doctors. Therefore tell us the truth, because we know that thou art sent from God”

One of the disciples of Jesus Nicodemus said: “O master I have seen an old book written by the hand of Moses and Joshua, servants and prophets of God which Book is the true Book of Moses. Therein is written that Ishmael is the father of the Messiah, and Isaac the father of the messenger of the Messiah. And thus saith the book that Moses said: “Lord God, of Israel, mighty and merciful, Manifest to Thy servant the splendor of Thy Glory”.

Whereupon, God showed him His messenger in the arms of Ishmael, and Ishmael in the arms of Abraham. Nigh to Ishmael stood Isaac in whose arms was a child, who with finger pointed to the messenger of God saying: “This is he for whom God hath created all things”.

Whereupon Moses cried out with joy: “O, Ishmael, thou hast in thine arms all the world and Paradise! Be mindful of me, God’s servant, that I may find Grace in God’s sight by means of thy son, for whom God hath made all”.

Jesus asked: “In that Book it is not found that God eateth the flesh of cattle or sheep; in that Book, it is not found that God hath locked up His mercy in Israel, but rather that God hath mercy on every man that seeketh God his creator in truth”.

Nicodemus replied: *“All of this Book I was not able to read, because the high Priest, in whose liberary (the Book was) forbade me saying that an Ishmaelite had written it”.*

Jesus re-acted thus: “See that thou never again keep back the truth, because in the faith of the Messiah (i.e Mohammed) God shall give salvation to men, and without it, shall none be saved”.[7]

‘Then answered Jesus: “Verily I say unto you, that Satan ever seeketh to annul the Laws of God; and therefore he with his followers, hypocrites and evil-doers, the former with false doctrine, the later with lewd living, to-day have contaminated almost all things, so that scarcely is the truth found, Woe to the hypocrites for the praises of this world shall turn for them into insults and torments in hell.

‘I therefore say unto you that the messenger of God is a splendour that shall give gladness to nearly all that God hath made, for he is adorned with the spirit of understanding and of counsel, the spirit of fear and love, the spirit of prudence and temperance; he is adorned with the spirit of charity and mercy, the spirit of justice and piety, the spirit of gentleness and patience, which he hath received from God three times more than He hath given to all His creatures. O blessed time, when he shall come to the world! Believe me that I have seen him and have done him reverence, even as every prophet hath seen him: Seeing that of his spirit God giveth to them prophecy. And when I saw him my soul was filled with consolation saying: “O Mohammed, God be with thee, and may He make me worthy to unite thy shoe latchet, for obtaining this I shall be a great prophet and holy one of God”.[8]

Note the statement of Jesus to his disciples that: “Every prophet hath seen him. Seeing that of his spirit God giveth to them prophecy”. This means Prophet Muhammad mirrored the complete nature of God, and His will and plan. And in accordance with the promise made by God to Adam (PBH), at the time he was driven out of paradise, every prophet sent by God into the world at the different time and ages, received prophecy from the spirit of Prophet Muhammad according to the level of understanding of the people they were sent.

Jesus says: “Verily I say unto you, that every prophet when he is come hath to one nation only the mark of the mercy of God. And so their words were not extended save to that people to which they were sent. But the messenger of God, when he shall come, God shall give to him as it were the seal of His hand, insomuch that he shall carry salvation and mercy to all the nations of the world that shall receive his doctrine (i.e Islam). He shall come with power upon the ungodly and shall destroy idolatry, insomuch that he shall make Satan confounded, for so promised God to Abraham, saying: “Behold, in thy seed I will bless all the tribes of the earth; and as thou hast broken in pieces the idols O Abraham, even so shall thy seed do”.[9]

Right from the onset of this work, Evolution is defined as the emergence and growth of consciously directed events in the Universe. This means that messages from God to humankind through prophets at different times and ages, to different nations and peoples according to their level of understanding were completed in Muhammad (PBH). In this sense, Muhammad is the Leader of all the prophets from God, and seal of all the messages from God. Hence Jesus said: “...But the messenger of God, when he shall come, God shall give to him as it were the seal of His hand, insomuch that he shall carry salvation and mercy to all the nations of the world that shall receive his doctrine" (i.e Islam).

Jesus said to his disciples thus: "As for me, I am now come to the world to prepare the way for the messenger of God, who shall bring salvation to the world. But beware that ye be not deceived for many false prophets shall come, who shall take my words and contaminate my gospel.

Then said Andrew: "Master, tell us some sign that we may know him"

Jesus answered: "He will not come in your time, but will come some years after, when my gospel shall be annulled insomuch that there shall be scarcely thirty faithfuls. At that time, God will have mercy on the world, and so He will send His messenger, over whose head will rest a white cloud, whereby he shall be known as one elect of God, and shall be by Him manifested to the world. He shall come with great power against the ungodly, and shall destroy idolatry upon the earth. And it rejoiceth me because that through him our God shall be known and glorified, and I shall be known to be true; and he will execute vengeance against those who shall say that I am more than man. Verily, I say unto you that the moon shall minister sleep to him in his boyhood, and when he shall be grown up, he shall take her in his hands. Let the world beware of casting him out, because he shall slay the idolaters, far many more slain by Moses, the servant of God, and Joshua who spared not the cities which they burnt, and slew the children; for to an old wound one applieth fire"

"He shall come with truth more clear than that of all the prophets, and shall reprove him who useth the world amiss. The towers of the city of our father shall greet one another for joy: and so when idolatry shall be seen to fall to the ground and confess me a man like other men, verily I say unto you the messenger of God shall be come".[10]

"Faith is a seal, whereby God sealeth his elect: which seal He gave to His messenger at whose hands every one that is elect hath received faith. For even as God is one, so is faith one wherefore God, having created before all things His messenger, gave to him before aught else the faith which is as it were a likeness of God and of all that God hath done and said".[11]

The high Priest asked Jesus thus: "We need to know who thou art, for the quieting of our nation"

Jesus answered: "I am Jesus, son of Mary, of the seed of David a man that is mortal and feareth God, and I seek that to God be given honour and glory".

The high Priest said: "In the book of Moses it is written that our God must send us the Messiah, who shall come to announce to us that which God willeth, and shall bring to the world the mercy of God. Therefore, I pray thee, tell us the truth art thou the Messiah of God whom we expect?"

Jesus answered: "It is true that God hath so promised, but indeed I am not he, for he is made before me, and shall come after me"

The high Priest said: "By thy words and signs at any rate we believe thee to be a prophet and an holy one of God, wherefore I pray thee in the name of all Judea and Israel that thou for love of God shouldst tell us in what wise the Messiah will come".

Jesus replied: "As God liveth, in whose presence my soul standeth, I am not the Messiah whom all the tribes of the earth expect, even as God promised to our father Abraham saying: "In thy seed will I bless all the tribes of the earth".[12] But when God shall take me away from the world, Satan will raise again this accursed sedition by making the impious believe that I am God and son of God, whence my words and my doctrine shall be contaminated, insomuch that scarcely shall there remain thirty faithful ones; whereupon God will have mercy upon the world, and will send His messenger for whom He hath made all things; who shall come from the South with power and shall destroy the idols with the Idolaters; who shall take away dominion from Satan which he hath over men. He shall bring with him the mercy of God for salvation of them that shall believe in him, and blessed is he who shall believe his words".[13]

Then said the high Priest: "How shall the Messiah be called, and what sign shall reveal his coming?"

Jesus answered: "The name of the Messiah is admirable, for God Himself gave him the name when He had created his soul, and placed it in a celestial splendour. God said: "Wait Mohammed; for thy sake I will to create paradise, the world and a great multitude of creature, whereof I make thee a present, insomuch that whoso shall bless thee shall be blessed, and whoso shall curse thee shall be accursed. When I shall send thee as my messenger of salvation, and thy word shall be true insomuch that heavens and earths shall fail, but thy faith shall never fail. Mohammed is his blessed name"

Then the crowed lifted up their voices saying: "O God send us the messenger; O Mohammed, come quickly for the salvation of the world".[14]

Jesus said: "Believe me Barnabas that I cannot weep as much as I ought. For if men had not call me God, I should have seen God here (on earth) as He will be seen in Paradise, and should have been safe not to fear the Day of Judgment. But God knoweth that I am innocent, because never have I harboured thought to be held more them a poor slave. Nay, I tell thee that if I had not been called God, I should have been carried into Paradise when I shall depart from the world, whereas now I shall not go thither until the judgment. Now thou seest if I have cause to weep. Know, O Barnabas, that for this I must have great persecution, and I shall be sold by one of my disciples for thirty pieces of money. Whereupon I am sure that he who shall sell me shall be slain in my name, for that God shall take me up from the earth, and shall change the appearance of the traitor so that every one shall believe him to be me; nevertheless when he dieth an evil death, I shall abide in the dishonour for a long time in the world. But when Mohammed shall come, the sacred messenger of God, that infamy shall be taken away. And this shall God do because I have confessed the truth of the Messiah; who shall give me this reward, that I shall be known to be alive and be a stranger to that death of infamy".[15]

On Judgment Day

Jesus says: "On judgment Day; God shall speak unto His messenger saying: "Thou art welcome, O my faithful servant; therefore ask what thou wilt, for thou shall obtain all". The messenger of God will answer thus: "O Lord I remember that when thou didst create me, thou saidist that thou hadst willed to make for love of me the world and Paradise, and angels and men, that they might glorify thee by me thy servant. Therefore Lord God, merciful and just, I pray thee that thou recollect thy promise made unto thy servant"

'And God shall make answer even as friend who jesteth with a friend, and shall say: "Has thou witnesses of this, my friend Mohammed?" And with reverence he shall say: "Yes, Lord" Then God shall answer: "Go, call them, O Gabriel". The angel Gabriel shall come to the messenger of God and shall say: "Lord, who are thy witnesses? The messenger of God shall answer: "They are Adam, Abraham, Ishmael, Moses, David and Jesus son of Mary".

Then shall the angel depart, and he shall call the aforesaid witnesses, who with fear shall go thither. And when they are present, God shall say unto them: "Remember ye that which my messenger affirmeth?" They shall reply: "What thing, O Lord?" God shall say: "That I have made all things for love of him, so that all things might praise Me by him". Then every one of them shall answer: "There are with us three witnesses better than we are, O Lord". And God shall reply: "Who are those three witnesses?" Then Moses shall say: "The book that thou gavest to me is the first"; and David shall say: "The book that thou gavest to me is the second"; and he who speaketh to you shall say: "Lord, the whole world deceived by Satan said that I was thy son and thy fellow, but the book that thou gavest me said truly that I am thy servant; and that book confesseth that which thy messenger affirmeth". Then shall the messenger of God speak, and shall say: "Thus saith the book that thou gavest me, O Lord". And when the messenger of God hath said this, God shall speak saying: "All that I have now done, I have done in order that every one should know how much I love thee".

And when He hath thus spoken, God shall give unto His messenger a book in which are written all the names of the elect of God. Wherefore every creature shall do reverence to God, saying: "To thee alone, O God, be glory and honour, because thou hast given us to thy messenger".[16]

'God shall open the book in the hand of His messenger, and His messenger reading therein shall call all the angels and prophets and all the elect, and on the forehead of each one shall be written the mark of the messenger. And in the book shall be written the glory of Paradise.

'Then shall each pass to the right hand of God: Next to whom shall sit the messenger of God, and the prophets shall sit near him, and the saints near to the prophets, and the angel shall then sound the trumpet, and shall call Satan to judgement".[17]

'Then that miserable one shall come, and with greatest contumely shall be accused of every creature. Wherefore God shall call the angel Michael who shall strike him one hundred thousand times with the sword of God. He shall strike Satan, and every stroke is heavy as ten hells, and shall be the first to be cast into the abyss. The angels shall call his followers, and they shall in like manner be abused and accused. Wherefore the angel Michael by commission from God, shall strike some a hundred times, some fifty, some twenty, some ten, some five. And then shall they descend into the abyss, because God shall say to them: "Hell is your dwelling place, O cursed ones".

'After that shall be called to judgment all the unbelievers and reprobates against whom shall first arise all creatures inferior to man, testifying before God how they have served these men, and how the same have outraged God and His creatures. And the prophets every one shall arise testifying against them; wherefore they shall be condemned by God to infernal flames. Verily I say unto you, that no idle word or thought shall pass unpunished in that tremendous day. (Again) verily I say unto you that if the world knew this, it would choose the hair-shirt sooner than purple, lice sooner than gold, fasts sooner than feasts'

'When all have been examined God shall say unto His messenger: "Behold, O my friend, their wickedness, how great it has been, for I their creator did employ all created things in their service, and in all things have they dishonoured Me. It is most just, therefore that I have no mercy on them". The messenger of God shall answer: "It is true, Lord, our glorious God, not one of thy friends and servants could ask thee to have mercy on them, nay, I thy servant before all ask justice against them".

'And he having said those words all the angels and prophets with all the elect of God –nay, why say I the elect? Verily I say unto you, that spiders and flies, stones and sand shall cry out against the impious, and shall demand justice

'Then shall God cause to return to earth every living soul inferior to man and He shall send the impious to Hell. Who in going, shall see again that earth to which dogs and horses and other vile animals shall be reduced. Wherefore shall they say: "O Lord God, cause us also to return to that earth". But that which they ask shall not be granted to them".[18]

'As God liveth in whose presence I stand, though now I weep for pity of mankind, on that day I shall demand justice without mercy against those who despise my words and most of all, against those who defile my gospel".[19] Verily, verily I say unto thee that he who despiseth the prophecy, despiseth not only the prophet, but despiseth also God who hath sent the prophet…."[20]

Because of the deliberate contamination of the scriptures by the scribes, doctors and present day Pharisees, that scarcely can the truth be found, as in the case of the Old and New Testaments, Jesus said to his disciples: "…Verily, I say unto thee, that God is spirit and truth, and so inspirit and in truth must

He be worshipped. For the promise of God was made in Jerusalem, in the temple of Solomon, and not elsewhere "But believe me, a time will come that God will give His mercy in another city (i.e. Makkah), and in every place it will be possible to worship Him in truth. And God in every place will have accepted true prayers with mercy".[21] For the time draweth near when that shall be done of which our God spake by Hosea the prophet, [22] saying (on account of your continued contamination of the scriptures God said): "I will call chosen the people not chosen". And as He saith in Ezekiel the prophet: "God shall make a new covenant with His people not according to the covenant which He gave to your fathers, which they observed not.[23] And He shall take from them a heart of stone, and give them a new heart": and all this shall be because ye walk not now in His law. And ye have the key and open not: rather do ye block the road for those who would walk in it". Here Jesus prophecised the coming or the emergence of the Muslim Uma-the followers of the doctrine of Muhammad (PBH) which is Islam.

Jesus said: "Believe me when God chose me to send me to the house of Israel, He gave me a book like unto a clear mirror which came down into my heart in such wise that all that I speak cometh forth from that book. And when that book shall have finished coming forth from my mouth, I shall be taken up from the world".

Peter one of the disciples of Jesus asked Jesus thus: "O master, is that which thou now speakest written in that book?"

Jesus answered: "All that I say for the knowledge of God and the service of God, for the knowledge of man and for the salvation of mankind, all this cometh forth from that book, which is my gospel".

Peter asked again thus: "Is there written therein the glory of Paradise?"[24].

PARADISE

Jesus says: "Paradise is the home where God storeth His delights, which are so great that the ground which is trodden by feet of the holy and blessed ones is so precious that one drachms of it is more precious than a thousand worlds.

'These delights were seen by our father David, prophet of God, for God showed them unto him, seeing He caused him to behold the glories of Paradise whereupon when he returned to himself he closed his eyes with both his hands and weeping said: "Look not any more upon this world, O mine eyes, for all is vain, and there is no good!"

'Of these delights said Isaiah the prophet: "The eyes of man have not seen, his ears have not heard, nor hath the human heart conceived, that which God hath prepared for them that love Him… ". As God liveth, in whose presence my soul standeth seeing that the delights of Paradise are infinite and man is finite, as a little earthen Jar cannot contain the sea…. For not only will I place in thy hands the abundance of Paradise, but I will give thee Myself as a gift [25], so that even as thou art fain to be my servant for ever, even so will I make thy wages for ever".[26]

'Barnabas one of the disciples and secretary of Jesus asked Jesus thus: "O master, hath Paradise light from the sun as this world?"

'Jesus answered thus: "Hath God said to me, O Barnabas: "The world wherein ye men that are sinners dwell hath sun and the moon and the stars that adorn it, for your benefit and your gladness; for this have I created.

'Think ye then, that the house where my faithfuls dwell shall not be better? Assuredly, ye err, so thinking: "For I, your God, am the sun of Paradise, and my messenger (Muhammad) is the moon who from Me receiveth all; and the stars are my prophets which have preached to you my will. Wherefore my faithfuls, even as they receiveth my word from my prophets here, shall in like manner obtain delight and gladness through them in the Paradise of my delights"[27]

'And verily I say to thee that Paradise is greater than all the earth and all the heavens together, even as all the earth is greater than a grain of sand". [28]

HELL

Jesus taught his disciples about Hell, for he says: "Every one, be he who he may, must go into Hell. It is true however, that the holy ones and prophets of God shall go there to behold, not suffering any punishment, and the righteous only suffering fear. And what shall I say? I tell you that thither shall come (even) the messenger of God (Muhammad) to behold the justice of God.

Thereupon Hell shall tremble at his presence. And because he hath human flesh, all those that have human flesh shall abide to behold Hell, so long shall they abide without punishment. But he shall abide there (only) as long as it takes to shut and open the eyes'.

'And this shall God do in order that every creature may know that he hath received benefit from the messenger of God (Muhammad)'

'When he shall go there all the devils shall shriek beneath the burning embers, saying one to another: "Fly, fly, for here cometh Mohammed our enemy!" Hearing which Satan shall smite himself upon the face with both his hands and screaming shall say: "Thou art more noble than I despite, and this is unjustly done!"

THE FAITHFULS WITHOUT GOOD WORKS

Jesus says: "As for the faithfuls who are in seventy-two (72) grades, those of the two last grades, who shall have had the faith ("Laillaha Illallah" –None is worthy of worship besides God) without good works- the one being sad at good works, and the other delighting in evil, they shall abide in Hell seventy thousand years. After those years shall the angel Gabriel come into Hell and shall hear them saying: "O Mohammed, where are thy promise made to us, saying that those who have thy faith shall not abide in Hell forevermore?"

'Then the angel of God shall return to Paradise and having approached with reverence the messenger of God, shall narrate to him what he hath heard:

'Then shall the messenger of God speak to God and say: "Lord my God, remember the promise made to me thy servant, concerning them that have received my faith, that they shall not abide forevermore in Hell"

'God shall answer: "Ask what thou wilt, O my friend, for I will give thee all that thou askest"[29]

'Then shall the messenger of God say: "O Lord there are of the faithfuls who have been in Hell seventy- thousand years. Where, O Lord, is thy mercy? I pray thee Lord, to free them from those bitter punishment"

'Then shall God command the four favorite angels of God that they go to Hell and take out every one that hath the faith of His messenger (Muhammad) and lead them into Paradise. And this they shall do"

'And such shall be the advantage of (those with the faith) of God's messenger (Muhammad), that those that shall have believed in him even though they have not done any good works seeing they died in this faith, shall go into Paradise after the punishment of which I have spoken"[30]

"As I live saith God, if the righteous shall forsake his righteousness and shall do abominations, he shall perish and I will not remember any more any of his righteousness…"

'And of the calling of the reprobate what saith God by the prophet Hosea but thus: "I will call a people not elect, I will call them elect" God is true and cannot tell a lie; for God being truth, speaketh truth. But the Pharisees of this present time with their doctrine contradict God altogether".[31] And these are the ones that contaminated the foundation upon which today's church is built. The foundation of our salvation is God; not in "Trinity" and not in vicarious atonement. God said "Look unto Me, and be saved all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear".[32] It is just that he who will not believe in the truth to his salvation, should believe in a lie to his damnation".[33] For the truth is that God is not man, nor the son of man, and therefore no man is, or has ever been, nor will ever be, the son of God (in biological sense)".[34] *But those who seek after unrighteousness will always proclaim Judas Iscariot that was made by God to look like Jesus, to be Jesus, and falsely declare that Jesus was son of God, slain as a human-sacrifice to God for the sins of man.*

In this manner, they have falsely portray God as being a savage deity like those of the pagans of old, which misrepresenting and concealing the facts concerning Jesus who is innocent of all this. And this evil was done by the agency of the Nicolatans at the instigation of Satan, by God's permissive will, because of the waywardness of their own souls".[35] Consider the consequences of such evil detailed in the Bible and compare them to the catastrophic situation in the world to-day.

CHAPTER TWO

THE BIRTH & BRIEF HISTORY OF PROPHET MUHAMMAD (PBH)

The holy prophet Muhammad (PBH) foretold in the scriptures, and in the gospel of Jesus Christ, was born in Makkah 570 C.E. The name of his father was Abdullah, son of Abd al Muttalib, one of the noble families in Makkah. His mother's name was Aminah, daughter of Wahb Ibn. Abd Manaf Ibn Zuhrah, the chief of the tribe of Zuhrah. The day that Abdullah married Aminah, his father Abd al Muttalib married a cousin of hers named Halah. This was how the holy prophet had Hamza as his uncle and were of the same age.[36]

As that was the custom in those days, Abdullah lived with Aminah among her relatives for the first three (3) days of the marriage. Afterwards, they moved together to the quarter of Abd al Muttalib, and soon embarked on a trading trip to al Sham. Already, Aminah was heavy with pregnancy. He was thus absent from home for several months in Gaza. On his way back he stopped for a longer rest at Madinah, where his uncles on his mother's side lived, and was preparing to join a Caravan to Makkah when he fell ill and died. The death shocked Aminah and her father in-law-Abd al Muttalib.

THE BIRTH OF MUHAMMAD

Aminah delivered her baby safely, and sent a quick message to inform her father-in-law, Abd al Muttalib that God has blessed him with a grand son by her. The old man who was over seventy (70) years old was overjoyed at the news that reached him in Ka'bah. He rushed to his daughter-in-law, took her newborn baby in his hands with extreme gladness, went back into the Ka'bah, and there named the child: "Muhammad".

This name was known among Arabs, but was not a common name. He then returned the infant to his mother to wait for the arrival of wet nurses from the tribe of Banu Sa'd in order to arrange for one of them to take care of the new born, as was the practice of Makkan nobility.

THE CONTROVERSY OVER THE YEAR, MONTH AND DAY OF THE BIRTH OF MUHAMMAD BY HISTORIANS

Historians have disagreed about the year and month of Muhammad's birth. Some claimed that he was born in the year of Elephant, i.e. 570 C.E; others claim that he was born fifteen (15) years earlier. Still others claimed that he was born a few days, months, or years after the year of the Elephant. In the case of the actual month of Muhammad's birth, some historians claimed that it was Rabial Awwal, the third month of the lunar year. Others claimed that he was born in Muharram, in Safar, in Rajab, or in Ramadan. The same controversy as regards the day he was born. Some claimed that the birth took place on the third of Rabial Awwal, others on the ninth; and others on the tenth. The majority however agree that Muhammad was born on the twelfth day of Rabia Awwal. The same controversy surrounds the time of the day he was born, as well as to the place of birth. However a renowned French historian and astute researcher by name Causin de Perceval wrote in his book on the Arabs that after weighing the evidence, he concluded that it was more probable that Muhammad was born in August, 570 C.E i.e "the year of the Elephant", and that he was born in the house of his grandfather Abd al Muttalib in Makkah.

On the seventh day after Muhammad's birth Abd al Muttalib gave a banquet in honour of his grandson. He invited a good number of Quraish tribe's men and peers. At the ceremony his guests inquired from him why he had chosen to name the child 'Muhammad', as it contradicts the practice of using ancestors' names. Abd al Muttalib answered thus: "I did so with the wish that my grandson would be praised by God in heaven and on earth by men"

MUHAMMAD'S NURSE

Aminah waited for the arrival of the wet nurses from the tribe of Banu Sa'd to choose one for Muhammad, as was the practice of the nobles of Makkah. This custom is still practiced to day among Makkan aristocrats. They send their newly born babies to the desert on the eight day of their birth to remain there with their nurses until the age of eight or ten years. The tribes of the desert have a reputation as providers of excellent wet nurses, especially the tribe of Bann Sa'd. While waiting for the arrival of the wet nurses from that tribe, Aminah gave Muhammad to a lady by name Thuwaybah who was a servant of Muhammad's uncle by name Abu Lahab. She nursed Muhammad for a while as she did to Muhammad's uncle by name Hamzah later on.

HALIMAH, DAUGHTER OF ABU DHUAYB

The wet nurses of the tribe of Banu Sa'd finally arrived in Makkah to seek infants to nurse. Muhammad was not attractive to them because he was an orphan and had no father to reward them at the end of nursing period. They preferred the infants of the living and affluent parents.

Having rejected Muhammad on the ground that he was an orphan as her colleagues had done before her, Halimah al Sa'dyya, daughter of Abu. Dhu'ayb, accepted Muhammad into her charge because she had found no other: She was a thin and rather poor looking woman, and because of her poor physiognomy, she could not appeal to the ladies of Makkah. When her people prepared to leave Makkah for the desert, Halimah pleaded with her husband by name al Harith Ibn. Abd al Uzza thus: "By God I feel bad to return home with my friends without a new infant baby to nurse. I would strongly plead with you to let me go back to that orphan and accept him". Her husband answered: "There is no blame if you do. Perhaps God may even bless us for your doing so". Halimah went back to Aminah and took Muhammad with her to the desert. She related that after she took him, all kinds of blessings from the Almighty God overwhelmed them: Her herd became fat and multiplied, and all their affairs prospered.

In the desert Halimah nursed Muhammad while her daughter shayma cuddled him. The purity of desert air and the hardness of desert living agreed with Muhammad's physical disposition and contributed to his quick growth, sound formation, and discipline.

Halimah returned Muhammad to his mother-Aminah at the age of five years. He was taken over by his grandfather Abd al Muttalib who loved him dearly.

THE DEATH OF AMINAH

At the age of 6 years, Aminah took Muhammad with her on her trip to Madinah to visit the house his father died and the grave in which he was buried, and also to acquaint him with her uncles of the Banu al Najjar. In their company was Umm Ayman, the servant left behind by Aminah's late husband, the father of Muhammad by name Abdullah. They visited the grave of her husband that she married under one year, who traveled and died in the journey. The sorrow and grief was enormous. They visited the grave regularly during their stay in Madinah. After the one month stay, Aminah prepared to return to Makkah with her son and set out on the same two camels which carried them thither. On the road, at the village of Abwa Aminah became ill, and died. She was buried in the village. It was Umm Ayman that brought the lonely and bereaved child to Makkah-a complete orphan. Abd al Muttalib was greatly touched by the death of Muhammad's mother.

THE DEATH OF ABD AL MUTTALIB

Abd al Muttalib, the grandfather of Muhammad died at the age of 80 years, i.e when Muhammad was only 8 years old. The passing away to the great beyond of Abd al Muttalib was a hard blow not only to Muhammad, but to the whole clan of Banu Hashim. He was a generous man to all including pilgrims which he fed free of charge. He gave Makkah leadership characterized by power, wisdom, generosity, influence and respect.

MUHAMMAD UNDER ABU TALIB'S PROTECTION

At the death of Abd al Muttalib, the grandfather of Muhammad, his uncle by name Abu Talib, took the young Muhammad over for care and protection. When Muhammad was 12 years old, Abu Talib went on business trip with him to Bosra in Syria. On arriving in Bosra, a Jewish Priest saw the young Muhammad with a white cloud resting over his head as prophecised in the scriptures and in the gospel of Jesus. The Priest was amazed as he immediately knew that the young Muhammad was the Messiah the tribe of the earth had been waiting to bring to them the salvation of God foretold by all the previous prophets of God. He walked to them and greeted them warmly to the surprise of the Quraish and Arabian merchants. He invited them to his house and offered food to them to eat.

In entering Bohaira's house, they left the young Muhammad with the caravan under the shade of a tree outside. When they all seated, the Jewish Priest –Bohaira asked them of the whereabouts of one of them that was absent. They said to Bohaira: "We left him with the caravan outside as he was a small boy and cannot seat with his elders". Bohaira insisted that they should let him join them and they agreed and the young Muhammad was

called in to seat with them for the meal. As Muhammad came in, Bohaira began to watch him with ecstasy and amazement: The signs of the Messiah enumerated in the scriptures and in the gospel of Jesus Christ became more and more evident in the personality of the young Muhammad to the view of Bohaira; and accordingly praised God.

When they finished eating the meal he served them, Bohaira walked to Muhammad and asked him few questions, which Muhammad answered. Bohaira looked at the back of Muhammad and saw the mark of prophecy foretold in the scriptures and in the gospel of Jesus Christ.

As they were about leaving his house, Boharia turned to Abu Talib and asked him of his relationship with the young Muhammad thus: "Who is this boy to you?"

Abu Talib replied: "He is my son". Abu Bakr was watching and listening attentively to them.

Boharia said to Abu Talib thus: "This boy Muhammad must not have an alive father".

Abu Talib answered: "It is true, both his father and mother are dead".

Boharia said: "What you have just said is true, as it conforms with the signs detailed in the scriptures, in the Old Testament and in the gospel of Jesus Christ. Please take my advice! For his safety, take him back quickly to Makkah your country; because if other Jews see him and know what I have just known, they will kill him. According to our Books, this boy-Muhammad, is the Messiah the whole tribes of the earth have been waiting. Now he has finally come, please take him out of this place quickly back to your country for his safety".

The experience Abu Bakr had in that journey as to the nature of the young boy-Muhammad, had a tremendous impact on his heart and mind, so when Allah finally and formerly commissioned him at the age of 40 years, as His messenger and His holy prophet, Abu Bakr was the first outside the family and relations of the holy prophet, and indeed among the human race to believe him.

MUHAMMAD'S MARRIAGE TO KHADIJAH

Muhammad's uncle, Abu Talib was a poor man with many mouths to feed.[37] It was for this reason he decided to seek for a good paying job for the young Muhammad, an orphan. In the process he came to know that Khadijah, daughter of Khuwaylid was hiring men of Quraish tribe to work for her in her trade. Khadijah was a trades woman of honour and great wealth. She used to hire men to bid and compete in the market on her behalf and rewarded them with a share of the profits. Being of the tribe of Banu Asad and having married twice within the tribe of Banu Makhzum, she had become very rich. Her father khuwaylid and other people whom she trusted use to help her administer her large wealth. She had turned down several noblemen of Quraish who asked for her hand in marriage, believing that they were after her wealth. Bound to a life of solitude, she gave all her energy to the development of her business.

When Abu Talib heard that she was preparing a caravan to send to al Sham, he called his nephew –the young Muhammad who had become 25 years old, and discussed the matter with him thus: "Muhammad, you know very well that I am a man devoid of wealth and possessions. The times have been hard on us. I have heard that Khadijah has hired a man to do her trade for a remuneration of two young camels. We shall not accept for your remuneration as little as that. Do you wish that I talk to her in this regard?

Muhammad answered thus: "Let it be as you say my uncle". Abu Talib went to Khadijah and said to her thus: "O Khadijah, would you hire Muhammad, my Nephew? We have heard that you have hired a man for the remuneration of two young camels, but we would not accept for Muhammad any less than four"

Khadijah answered: "Had you asked this for an alien or a hateful man, I would have granted your request. How then can I turn you down when your request is in favour of a dear relative?"

Abu Talib thanked Khadijah profusedly and returned home to Muhammad, and told him the news and added "This is a true grace from God".

MUHAMMAD IN THE SERVICES OF KHADIJAH

Muhammad was sent on his first trip to al Sham. In his company was Khadijah's slave by name Maysarah. The caravan made its way to al Sham, passing through Wadi al Zahram, Madyan and Thamud as well as those spots through which Muhammad had passed once before with his uncle Abu Talib when he was 12 years old. Muhammad's adeptness and loyalty enabled him to make great gains for Khadijah-indeed more than any one had done before! And his loyalty and gentleness had won for him the love and admiration of the slave, Maysarah. When the time came for them to return, Muhammad bought on behalf of Khadijah all that she had asked him to buy of the products of al Sham.

On their way back, and when they reached al Zahran near Makkah, Maysarah said to Muhammad "Run to Kahdijah, O Muhammad and bring to her the news of your success. She will reward you well". Muhammad galloped on his camel toward the residence of his employer and arrived there about noon. Khadijah was at the upper story of her house, and saw Muhammad coming, and got ready to receive him. Muhammad gave her the good news of the success of his trip. Khadijah listened attentively, and was very pleased.

Later on, Maysarah arrived and reported to Khadijah about- Muhammad, his gentle treatment of him and his loyalty and devotion to duty. This further confirmed what she had already known of Muhammad's virtue and excellent of character which was superior to other youths of Makkah.

Gradually Khadijah's satisfaction with her employee soon turned to love. She desired to marry Muhammad whose eloquence and look had made a profound impression upon her heart and mind. According to one version, she intimated her desire to marry Muhammad to her sister, and according to another, to her friend Nufaysah, daughter of Munyah.

Another version states that Khadija reported Muhammad's excellent character and moral qualities to her cousin by name Waraka Ibn Nofal. Waraka was a Christian and read the ancient books of Jews and Christian. He was very impressed about the report about Muhammad he received from Khadija, and once remarked that the young Muhammad cannot be an ordinary man.

Khadija after sometime sent her sister to offer Muhammad her desire to marry him. She was 40 years old and Muhammad 25 years of age. On meeting Muhammad, Khadija's sister did not initially disclose who sent her. The woman simply sought Muhammad's opinion about him getting married. Muhammad replied: “I have nothing to marry with”. The woman said: “If you are offered wealth, beauty and honour, what would you do?” Muhammad asked: “Who is she?” The woman replied: “Khadija”. Muhammad answered: “Khadija?”. The woman said: “Yes, Khadija”. Muhammad was surprised and gladly accepted the offer.

Consequently they married and had children namely;

1. Al-Qasem, but he soon died
2. Rokaia
3. Zainab
4. Um Kolthoom;
5. Fatima and
6. Abdullah after the mission and died as a young boy.

The period of their marriage was 28 years, seventeen years before the mission and eleven years after the mission. Khadija may Allah be gracious with her was always kind to the prophet: she accepted him and consoled him. Muhammad called the year Khadija died “The year of Sadness”.[38]

The prophet said about Khadija thus: “She believe me while people disbelieved, consoled me with her wealth while people prohibited and Allah gave me children from her and not from other women”

He used to send food and meat to her friends after her death and loved whosoever loved her. So she was one of the best women of the world, and she was announced with good tidings that she will have a palace in Paradise and was told of the greeting of Allah, the most High, the Lord of the worlds before she died.

The Polygamous Life of Muhammad

Muhammad married some wives after the death of Khadija, for a general wisdom and a private one. As for the general wisdom, in order to make those women as teachers for the woman of Islam, about Islam in general, and in particular about marriage and right of woman. As for the private wisdom, to strengthen the bond of friendship with Abu Bakr and Omar, and to take direct care of the family of Muslim leaders that died in wars.

Polygamy was not limited to any number before Islam, but after Islam it became limited to four wives, and the man must be just and equitable among them and must protect himself against evil. He who cannot be just and equitable should marry only one wife.

At the time of the death of the holy prophet Muhammad (PBH), he left behind nine wives: A'esha, Hafsa, Zainab bent Jahah, Um Salma Saffeia, Um Habeeb, Maimona, Sawda and Jorria.

Participation in Rebuilding Ka'bah

When Muhammad reached the age of 30 years, there were heavy rains with strong floods that weakened the walls of Ka'aba. The Quranish decided to pull it down and rebuild it again. Then both high and low able bodied men began to carry stones upon their shoulders and rebuilt it.

Al-Abbas Ibn Abd al Muttalib and Muhammad participated in the rebuilding of Ka'bah.

When they finished and came to put the black stone, a disagreement occurred and disputed as to who should put it. At the end they decided to give the order to the first man who would enter the Mosque. So the first to enter was Muhammad. When they saw him, they pointed at him saying: “That is the faithful Muhammad, and sought his opinion which they all agreed with. In order to settle the disagreement Muhammad put a piece of cloth on the ground and ordered them to lay the black stone upon it. Then told them that every tribe should hold a corner of the cloth and carry it till they reached its place and took it with his hands and put it in its place. Quraish accepted his judgement and the dispute was removed by his wisdom.

The state of affairs in the world in general and of Arabs in particular before the appearance of the Holy Prophet Muhammad (PBH).

History tells that before the appearance of the holy prophet Muhammad (PBH), the world was full of false beliefs: Their king, and all the people followed the beliefs of their ancestors, and refused every righteous way. Idol worship and all manners of immorality characterized the world.

As the world was in that state, Allah unveiled Muhammad and adorned him "with the spirit of understanding and of counsel, the spirit of fear and love, the spirit of prudence and temperance, the spirit of charity and mercy, the spirit of justice and piety, the spirit of gentleness and patience, three times more than He hath given to all creatures". Allah gave him the seal of His hand to carry salvation to all the nations of the world, that shall receive his doctrine; gave him the power upon the ungodly and destroy idolatry and made Satan confounded. Exactly as promised by Allah to Abraham saying: "Behold, in thy seed I will bless all the tribes of the earth; and as thou has broken in pieces the idols O Abraham even so shall thy seed do". God's promise was fulfilled in the holy prophet Muhammad (PBH), the long awaited Messiah by the tribes of the earth: The seal of all the prophets foretold by all the prophets of God from Adam (PBH) to Jesus Christ (peace be upon him).

He came many years after Jesus Christ's gospel was annulled by Pharisees and doctors that feared no God. The white cloud prophecised by Jesus that would rest over the head of Muhammad was noticed by a Jewish Priest in Syria by name Bohaira, during the young Muhammad's visit to Syria with his uncle Abu Talib and other Arabs including Abu Bakr. When he was formerly commissioned at the age of 40 by Allah, he confirmed, Jesus Christ to be true in every respect and executed vengeance against those who say: "Jesus is God or son of God". True to Jesus' prophecy he confirmed Jesus Christ to be alive and was never crucified, and would return to earth from heaven as one of the signs of the end of time. And thereafter shall die a natural death.

He shed light upon the darkness of all that the prophets of old have said because he was the messenger of God: The Messiah foretold by all the scripture, Old Testament and the gospel of Jesus Christ, including Buddhist Scriptures.

May God join us with him and his fellow prophets and messengers of God and their families, their companions and their families in the highest and most honoured building in Janat Firdausi on the Day of Judgement unexamined.

CHAPTER THREE

THE HOLY PROPHET MUHAMMAD (PBH)

AT THE AGE OF 40 YEARS

At the age of 40 years, that was on the 17th day of the month of Ramadan, the Gracious and Merciful God, had mercy on the world and formerly unveiled Muhammad Ibn Abdullah as His prophet and messenger: The long awaited Messiah by all the nations of the world; the man for whom Allah created all things; the man whose soul was set in a celestial splendor Sixty thousand years, before Allah created anything; the splendor of all the prophets and holy ones of God; the man with the spirit of understanding and of counsel, the spirit of fear and love, the spirit of prudence and temperance, the spirit of charity and mercy, the spirit of justice and piety, the spirit of gentleness and patience; the man from whose spirit God giveth prophecy; the man who will destroy ungodliness, and idolatry and make Satan confounded; the man who will confirm Jesus son of Mary to be true in his message, and who shall execute vengeance against those who say that Jesus is God or son of God, and believe in Trinity and vicarious atoment had finally arrived. The man gifted with faith as it were a likeness of God and of all that God hath done and said; the man who shall take away dominion from Satan which he hath over men; the only man whose Allah's secrets are well and clearly known; and the man who shall be the moon of Paradise and the Almighty Allah being the sun from whom he shall receive light for the delights of all the inhabitants of Paradise in the Hereafter: The evolution of God had finally come with the salvation of God for all the tribes of the earth. May increased peace and blessings of God be upon him.

The tower of cities greeted themselves with joy on the formal unveilment of Muhammad as messenger of God, and indeed heavens and earth rejoiced at the final arrival of Muhammad in the world.

Praise be to the Almighty God, Lord of all the worlds, who has no beginning and nothing existed before Him, who is the present and nothing is possible without Him; and who is the final goal and end of all journeys and nothing comes after Him: The ONE and ONLY God without any partner; who out of His mercy blessed the world with His messenger- Muhammad. Praise be upon thee O Muhammad and may God join us with thee in Janat Firdausi on the day of judgement unexamined.

THE SITUATION IN THE WORLD AT THE TIME MUHAMMAD WAS FORMERLY UNVEILED AS PROPHET AND MESSENGER OF GOD.

At the time the Almighty God formerly unveiled Muhammad as His Prophet and messenger, the world was characterized by different attitudes towards religion; some followed Abraham, some believed in Torah and Moses, others believed in Jesus Christ and the Bible (New Testament), and others made an Idol of stones and adored it. There were many people that did not worship anything or follow any religion. All these caused wars and killings, hatred and confusion in the world.

True to the prophecy of Jesus Christ that: "When my gospel shall be annulled insomuch that there shall be scarcely thirty faithfuls; at that time God will have mercy on the world, and so He will send His messenger, over whose head will rest a white cloud, whereby he shall be known of one elect of God, and shall be by Him manifested to the world. He shall come with great power against the ungodly, and shall destroy idolatry upon the earth. And it rejoiceth me because that through him our God shall be known and glorified; and I shall be known to be true; and he will execute vengeance against those who shall say that I am more than man. Verily I say unto you that the moon shall minister sleep to him in his boyhood, and when he shall be grown up, he shall take her in his hands. Let the world beware of casting him out, because he shall slay the idolaters far many more slain by Moses, the servant of God, and Joshua who spared not cities which they burnt, and slew the children, for to an old wound one applieth fire. He shall come with truth more clear than that of all the prophets, and shall reprove him who useth the world amiss. The towers of the city of our father shall greet one another for joy: and so when idolatry shall be seen to fall to the ground and confess me a man like other men, verily I say unto you the messenger of God shall be come".

The world was in state of confusion and unbelief: It was at this stage God had mercy on the world and sent Muhamad as His prophet and messenger to the whole mankind to unite their religions into one and put an end to confusion, enmity; tyranny and injustice in the world.

REVELATIONS

The revelations to the holy prophet Muhammad (PBH) took many shapes and ways:

First:	Every of his dream became clear as day light to him, and whatever he dreamed of, he saw and met with as he woke up. That was how Allah paved the way for the revelations to come from Him to Muhammad.
Second:	The effect caused by the angel without seeing or meeting him.
Third:	The angel in shape of man or a strange bed -win man.
Fourth:	The revelation came to him as a great sound of a bell.
Fifth:	The revelation came to him in deep voice like that of thousands of bees
Sixth:	The angel also came to him on his true nature and shape.
Seventh:	That which Allah revealed to him up in heaven ordering him to fulfill the prayers and other things.
Eighth:	The talking of Allah to him without an angel.
Ninth:	The knowledge that Allah put in his heart and upon his tongue when he judged on something. [39]

THE FIRST QURANIC VERSES THAT WERE REVEALED TO THE HOLY PROPHET MUHAMMAD (PBH)

As he normally does during the month of Ramadan, Muhammad went to the cave of Hira for meditation over the confusion as regard religion of God in the world. He got worried about it to the extent that it was taken a tole on his appearance. One day Khadija asked him whether he was well. Consequently, he began to see in his dreams, and visions of the truth he sought. He became perfectly convinced that his people had gone utterly astray and that their spiritual lives had been corrupted by their idols and the false beliefs associated with them. He was convinced that neither Judaism or Christianity could be of any help to his people. He was convinced that element of truth existed in the two religions, but there was also a fair amount of falsehood and illusion of outright paganism, which could not possibly agree with the simple and absolute truth beyond all the barren dialectics and futile controversies in which they were indulged. This simple and absolute truth is God, creator of the Universe, other than who there is no God. The truth is that God is God alone, without any partner, Lord of the Universes, the compassionate, the merciful and that all men are responsible for their deeds. "whoever will do an atom's weight of good will be rewarded accordingly on the Day of Judgement; and whoever does an atom's weight of evil, will like wise be punished accordingly". Again, the truth is that Paradise and Hell are true, and man is gifted with a permissive will, if he chooses evil he is thrown into Hell punishment on the Day of Judgement. Good or Bad is reserved for that Day.

When Muhammad retreated into the cave of Hira as he approached the fortieth year of age, his soul was fully convinced of the vision of truth he had seen. His mind was cleansed of all illusion and falsehood. His soul became well disciplined to the search for truth and devotion to it.

While in the cave, he would come down from time to time for a stroll on the desert highway and then rethinking, contemplating and considering the extent to which mankind had strayed too far from social and moral base.

One day, while Muhammad was asleep in the cave, an angel of God Almighty approached him with a sheet in his hand. The angel said to him "Read"

Muhammad answered in surprise thus: "What shall I read?" He felt as if the angel had strangled and then released him and heard once more the command "Read".

Muhammad's reply was "What shall I read?" Once more, he felt the angel strangling him and then releasing him, and heard him repeated the command: "Read" for the third time.

Muhammad answered: "What shall I read, seeing that I am not lettered?"

The angel replied: "Read in the name of thy Lord who created man out of a clot of congealed blood. Read and thy Lord is most Bountiful. He taught the pen. Taught man that which he knew not".

Muhammad recited these verses repeating them after the angel who withdrew after they were permanently carved upon his memory.

He returned to his house trembling and said to his wife Khadija thus: "Help me, Help me". She asked him: "Where have you been?" He told her everything that had happened. She consoled him saying: "Have courage, Allah will not disappoint you"

The second revelation was one day the holy prophet Muhammad was sitting alone when angel Gabriel came to him saying: "O! Muhammad, say: "I bear witness that there is no god except Allah, and I bear witness that Muhammad is the slave and messenger of Allah". Muhammad repeated these words after angel Gabriel and they remained carved in his memory.

Then he told him to say: "In the name of Allah, Most Gracious, Most Merciful. "Praise be to Allah, the cherisher and sustainer of the worlds; Most Gracious, Most Merciful; Master of the Day of Judgement; Thee do we worship and Thine aid we seek; show us the straight way. The way of those on whom thou has bestowed Thy grace: Those whose (portion) is not wrath; and who go not astray".

Muhammad recited these verses after angel Gabriel and became carved in his memory. The angel told him to say: "Amen" and when he said so, the angel disappeared.

WARAKA IBN NOFAL COUSIN OF KHADIJA

Khadija ran to her cousin Waraka Ibn Nofal who was already a devoted Christian and with a good amount of knowledge of the scriptures and the Old and New Testaments, and had infact translated part of them into Arabic. When Khadija finished telling him what Muhammad had seen and heard, and of her compassionate and hopeful responses to him, Waraka exclaimed: "Holy, Holy, Holy! By Him who dominates my soul, if your report is true, O Khadija, this must be the great spirit that spoke to Moses. Muhammad must be the prophet of his nation. Tell him that he must be firm". Khadija returned home and found Muhammad still asleep. For a while, she started at him lovingly, faithfully, and hopefully. Suddenly she noticed that he was shivering, breathing deeply and perspiring. When he opened his eyes, he heard the angel say: "O you who lie wrapped in your mantle. Arise and warn. Glorify your Lord. Purify yourself. Shun uncleanliness. Give not in order to have more in return. For the sake of your Lord endure patiently". Seeing him in this state, Khadija pleaded that he return to his bed and resume his rest. But Muhammad sprang to his feet and said to her: "The time of slumber and rest is past, O Khadija. Gabriel has commanded me to warn men and to call them to God and to His worship. But whom shall I call? And who will listen to me?" Khadija tried to calm him down and reassured him and encouraged him with the predictions of success. She told him what she had heard from Waraka and declared her faith in his prophethood, and his mission.

When the whole thing started with Muhammad, Khadija was afraid not to be the touch of the devil" This time around she told Muhammad to let her know when the angel come to him again. Immediately the angel came, Muhammad told Khadija and Khadija seized Muhammad and placed him on her left leg, then on her right leg, then in her lap, always asking him whether he was still seeing the angel and Muhammad answering in the affirmative. She then uncovered herself and threw off her clothes and asked Muhammad whether he still saw the angel, Muhammad answered that the angel has disappeared. There and then her doubt that the appearance was that of the devil rather than of the angel was dissolved once and for all.

WARAKA AND MUHAMMAD IN KA'BAH

One day Muhammad went to Ka'bah for circumambulation; and met Warakah Ibn Nofal. Waraka held his hand and walked him to a quiet corner and sat down together. Waraka informed Muhammad about what: his wife, Khadija came and told him concerning his spiritual experiences. Muhammad related to him the events as they had happened. When he finished, Waraka said to Muhammad: "By Him who dominates my soul, I swear that you are the prophet foretold in the scriptures. The great spirit that came to Moses and Jesus son of Mary, is the one that has come to you. you will face persecution in this nation. If I should ever live to see that day, I swear, I shall surely be on your side to help to advance the course of your mission on earth". Muhammad asked Waraka, "will my people persecute me?

Waraka answered: "Yes, there is no man with your type of spiritual experiences that was not persecuted: None that did not have great enemies, and I reassure you that if I live to that day, I will surely help you" He held

Muhammad by his shoulders kissed his forehead and went away. Not very long Waraka died.

THE PERIOD OF REVELATION

As mentioned already it was said to Muhammad while lying down on his bed: "O thou wrapped up (in a mantle), arise and deliver thy warning! And thy Lord do thou magnify".

Since that time the holy prophet Muhammad (PBH) began to call the people of Makkah to come back to God, and seek forgiveness of Him, and He will forgive you and make you a greater people. He told them to reject idol worship once and for all time. That idol worship was the greatest sin a man or woman can commit against God. That they should repent as God is offended at idol worship, and he who offends against God has none to whom he can pray. Night and day the holy prophet (PBH) called the people to the path of righteousness: He called them to worship God alone without any association, seeing that God is seriously offended at associating anything with Him; all to deaf ear, instead it resulted in a hostile build up of calumnies and reproaches against him by the people of Makkah.

3YEARS OF NO NEW REVELATION

For three years the holy prophet Muhammad (PBH) expected the revelations to guide his path from day to day, but were not forth coming. Angel Gabriel failed to appear, for 3 years, and the holy prophet Muhammad (PBH) became very sad; as the Makkans began to mock him saying: "Muhammad where are your revelations? Has your God deserted you?" He retreated to the cave of Hira from time to time for prayer to God not to abandon him. One day he saw the same angel he met with in cave Hira. He saw him sitting between the sky and the earth. He returned home and informed Khadija about it.

CONTINUATION OF REVELATIONS

As he finished informing his wife that he had seen the angel he saw previously, and this time he saw him sitting in the air, the continuation of revelations to him commenced: "O thou wrapped up (in a mantle)! Arise and deliver thy warning! And thy Lord do thou magnify! And thy garments keep free from stain! And all abomination shun!"

Then the revelation came gradually with the saying of Allah: "By the glorious Morning Light; and by the Night when it is still; the guardian –Lord Hath not forsaken thee,; nor is He displeased; and verily the Hereafter will be better for thee than the present; and soon will thy Guardian-Lord give thee (that where with) thou shalt be well pleased. Did He not find thee an orphan and give thee shelter (and cares); and He found thee wandering, and He gave the guidance; and He found thee in need, and made thee- independent; Therefore, treat not the orphan with harshness, nor repulse him who asks; but the Bounty of thy Lord, rehearse and proclaim"[40]

The holy prophet (PBH) became overjoyed with this fresh evidence from the Almighty God, fell down in worship of the ONE and ONLY God of the worlds and offered praises to Him. His fears are now gone for ever, and his dread dissipated also forever, he re-energized his call to the people to the path of truth.

THE FIRST CONVERTS TO ISLAM

The Almighty God taught His holy prophet Muhammad (PBH) how to worship Him. He in turn taught his wife Khadija, and both worshipped together. Ali Ibn Abu Talib, who was a young boy, lived with them in the same house. Ali started to live with Muhammad (PBH) and his wife since the time Makkah suffered a severe economic recession. Abu Talib a poor man, had a very large family. It was for this reason, Muhammad (PBH) approached his wealthy uncle by name Al Abbas. Infact he was the richest member of the Banu Hashim Clan. The holy prophet said to him: "Your brother Abu Talib has a large family, and he is in a state of want as a result of the current economic recession. Let us together lighten his burden and take into our homes some of his children" Al Abbas agreed and took into his care Ja'far, and Muhammad (PBH) took Ali to his care

One day while Muhammad (PBH) and his wife Khadija were worshipping together, Ali entered their room suddenly and found them kneeling and prostrating themselves and reciting together some of the Quranic revelations. Surprised at this behaviour, the young Ali stood still at the door until Muhammad and Khadija finished their prayer. Ali asked Muhammad: "To whom did you prostrate yourselves?" Muhammad answered: "We have prostrated ourselves to God who has sent me as a prophet and His messenger. He has commanded me to call all men unto Him". Muhammad (PBH) there and then invited Ali, his nephew to accept the religion of Islam and worship God alone without associates. He asked him to repudiate the idols, like al Lat and al UZZA, and recited verses to him from the holy Quran. The young Ali was overwhelmed: The beauty and sublimity of the verses he heard gripped his heart, mind and thinking process. He said to the holy prophet (PBH); "Let me consult with my father" The holy prophet (PBH) answered: "very well, consult him" At night, Ali rushed to the holy prophet and his wife Khadija, and said to them: " I want to be converted to Islam without consulting my father". The holy prophet (PBH) asked Ali: "Why did you decide not to consult your father?" Ali answered: "God created me without consulting my father, why should I now seek his approval to worship that God?" Ali became second to Khadija, the wife of the holy prophet (PBH) to enter Islam. He was followed by Zayd Ibn Harithah, Muhammad's client.[41] This means that the first convert to Islam was Khadija, followed by Ali, and then the holy prophets client Zayd.

The Makkans remained resolutely attached to the religion of their ancestors and idol worship. To call them to the new faith-Islam was more than uphill task. They were with the heart of stone prophecised by prophet Hosea in the scrputures.

THE CONVERSION OF ABU BAKAR

Abu Bakr Ibn Qu-hafah al Taym was a very close friend of Muhammad. He trusted Muhammad and this trust was reinforced by his experience with the Jews Priest by name Bohaira that they met during their business trip to Syria years ago. Bohaira was the first to identify Muhammad as a Prophet of God when he was at the age of 12 years. When Muhammad (PBH) was unveiled as a prophet and His messenger of God to invite mankind to Islam, he without hesitation accepted Islam, and became the first person outside Muhammad's house to be converted to Islam. He repudiated instantly idol worship for the worship of God alone. Abu Bakr announced to all Makkans of his conversion to Islam. Abu Bakr was a good man of a noble character and bosom friend of the holy prophet (PBH). History has it, that he was the most knowledgeable of his clan, particularly in matters of genealogies, as he was one of the noblest lineage in Quraish. By profession he was a trader, well known and honest. He was loved and respected by his people for his knowledge.

Soon after his conversion to Islam, he began to call those he trusted to embrace Islam, and a number of them were converted; among them was Othman Ibn Affan, Abdal Ra-haman Ibn Awf, Talhah Ibn Ubayd Allah, Sa'd Ibn Abu Waqqas, and al Zubayr Ibn al Awwam were the first to respond favourably to Abu Bakr's call to Islam. Thereafter Abu Ubaydah Ibn Jarrah was converted as well as a number of other Makkans. Whenever a man converted to Islam, he would seek the holy prophet (PBH) and declare his intention to be converted to Islam. The declaration is "I bear witness that there is no god worthy of worship besides Allah, and Muhammad is the messenger of Allah". Whenever a man so declares, he receives instruction from the holy prophet (PBH). Due to fear of persecution, the new converts used to hide the fact of their conversion. They would go to the outskirt of Makkah in order to hold their prayers. For three years while Islam continued to spread among the Makkans, the Muslims continued to practice their new religion in secrete. Meanwhile, revelations kept on coming to the holy Prophet (PBH). This fortified the Muslims in their faith.

The personal example of Muhammad charitable greatly for the rapid spread of the new faith. He was merciful and charactable, humble but firm, kind, and full of compassion and sympathy for the weak, the orphan, the deprived and the oppressed. Again his personal example included his permanent orientation toward God alone, in his search for the meaning of existence and quintessence of life. All this made his followers to become ever more convinced of their new faith and evermore anxious to adhere to its precepts. Consequently, many noblemen and trades men of Makkah believed in Muhammad. In addition, a great number of the weak, deprived and oppressed classes, of Makkah converted to Islam. The cause of God and His holy prophet (PBH) spread as men and women entered Islam wave after wave.

THE MUSLIMS AND QURAISH

While the new faith was gaining acceptance day by day, the obdurate and the hard-hearted among the Makkans ignored Muhammad and his call, wrongly equating his position to that of Quss, Umayyah, Waraqah and others who made similar call in the past to no avail. They were certain that those that have converted to Islam would eventually return to the religion of their ancestors, and that victory would finally belong to idols- Huba, al Lat, al Uzza, Isaf and Nailah. Little did they know that the message Muhammad preached was the actual word of Allah, not created but revealed for the benefit of mankind. For the message which is the holy Quran says: "Blessed is he who sent down the criterion to His servant, that it may be an admonition to all creatures". It is a message complete and comprehensive and Allah also says: "This day have I perfected your religion for you, completed my favour upon you and have chosen for you Islam as your religion".

As Islam was becoming stronger and stronger, the enemies of the new faith began to devise ways to discredit the holy Quran which is the message handed to Muhammad by God. That its chapters and their verses were forged and were not words of Allah as Muhammad claimed.

In response to these critics, Allah commanded Muhammad thus: "Say, if the whole of mankind and Jinns were joined together to produce the like of this Qur'an, they could not produce the like thereof; even if they backed up each other with help and support".[42] Or they may say he forged it. Say: "Bring ye ten chapters forged, like unto it and call to your aid) whomsoever ye can other them Allah, if ye speak the truth".[43]

MUHAMMAD'S CALL TO NEAREST RELATIVES TO ISLAM AND OPEN PROCLAMATION OF THE FAIT

After about 3 years of secret meeting of the faithfuls in the house of Al-Arkam, the following verses were revealed: "Warn, O Muhammad your nearest relatives. Extend your gentle protection to all those believers who follow in your footsteps and obey you. As for those who disobey, proclaim your repudiation of their doings… Proclaims what you are commanded and turn away from the associationists".

Following this command, Muhammad invited his kinsmen to a banquet in his house and talked to them about Islam and called them unto God. His uncle Abu Lahab interrupted his speech and asked the guests to stand up and leave. Muhammad continued thus: "I have brought you the best of this world as well as of the next. My Lord has commanded me to call you unto Him. Who of you then would stand by me on this matter?" They were unsympathetic to Muhammad's call and prepared to leave. It was at this stage, Ali; though only a boy at that time got up and said: "Prophet of God: I shall be your helper. Whosoever opposes you, I shall fight as mortal enemy". The Banu Hashim smiled at this, and others laughed loudly; and walked out of Muhammad's house. As said already they were with the heart of stone prophecised by prophet Hosea in the scriptures

THE CALL TO ALL MAKKANS

After the call to his nearest relatives to come unto God and repudiate idol worship, he now directed his attention to the Makkans as a whole. One day he climed to the top of al Safa and called out "O people of Quraish! Hearing his call, the Quraish people assembled around him and asked what was the matter. Muhammad answered, "Tell me, O men of Quraish, if I were to tell you that I saw a cavalry on the other side of the mountain, would you believe me?" They answered, "Indeed for we trust you, and we have never known you to tell a lie" Muhammad said: "Know that I am a Warner, and I warn you of a severe punishment. O Banu Abd al Muttalib! O Banu Abd Manaf! O Banu Zuhrah! O Banu Taym! O Banu Makhazum! O Banu Asad! God has commanded me to warn you, my nearest kinsmen, that I can guarantee to you no good on earth or in heaven unless you witness that there is none worthy of worship but God alone". Abu Lahab, fat but quick of temper as he was, got up and said: "Woe to you on this day! did you assemble us for this?".

Severely shocked, Muhammad looked toward his uncle for a moment. Soon the following verses were revealed: "Accursed be the hands of Abu Lahab and accursed may he be. Neither his property nor his wealth will save him. He shall burn in the flames of hell"

Allah's anger was kindled against Abu Lahab in fulfillment of Jesus prophecy that: "The name of the Messiah is admirable, for God Himself gave him the name when He had created his soul, and placed it in a celestial splendor. God said: "Wait Mohammed for thy sake I will to create paradise, the world and a great multitude of creature, whereof I make thee a present insomuch that whoso shall bless thee shall be blessed and whoso shall curse thee shall be accursed…." (GB. 97)

This is the curse of Allah provoked upon himself by Abu Lahab. He led other opponents out of the gathering in a rage. But the message is Allah's eternal miracle revealed to the holy prophet Muhammad (PBH) for all succeeding generations.

Neither the rancor of Abu Lahab nor the antagonism of his likes in Quraish prevented the spread of Islam among the people of Makkah. Hardly a day passed without some new persons joining the faith. Muhammad taught his followers that: 'Before God and before Him alone is man responsible for his good and evil works. On the Day of Judgement man's works alone are his intercessor. Not idol Huba, al Lat, nor al Uzza, neither the fire of the Zoroastrians nor the sun of the Egyptians, neither the astral bodies of the star worshippers nor vicarious atonement of the Christian church. None of these can intercede for any one. Personal responsible is a cardinal feature of Islam'. All other religions except Islam, call men to become enslaved under their superstitious dogma, grounded in falsehood so great that the light of truth

and guidance hardly penetrate and reach through them. Hence Jesus (peace be upon him) said: "(the messenger of God Mohammed) will come some years after, when my gospel shall be annulled insomuch that there shall be scarcely thirty faithfuls; At that time, God will have mercy on the world, and so He will send His messenger, over whose head will rest a white cloud, whereby he shall be known as one elect of God, and shall be by Him manifested to the world…He shall come with truth more clear than that of all the prophets and shall reprove him who useth the world amiss…."(GB. 90)

MUHAMMAD AND HIS FOLLOWERS PERSECUTED IN MAKKAH

The opponents of Islam began to feel threatened by the effectiveness of Muhammad's call on people unto God, and repudiate idol worship. The opponent started their hostility with intellectual approach. Abu Lahab and Abu Sufyan, who were noblemen of Quraish and business leaders decided to employ the services of their poetic friends to attack Muhammad in their poetry in order to ridicule him and his prophethood. Consequently, Amr Ibn al'As and Abdullah Ibn al Zibari including Abu Sufyan Ibn al Harith, launched their vituperative attacks in verses. A number of Muslim poets responded in equally forth-right terms, despite the fact that Muhammad hardly needed their efforts. Besides the poets, others advanced and asked Muhammad to perfom, some miracles with which to prove his prophethood. They challenged him to do as much as Moses or Jesus had done. They asked, "Why don't you change Mount Safa and Mount Marwah into gold? Why don't you cause the book of which you speak so much to fall down from heaven already written?. Why don't you cause Gabriel to appear to all of us and speak to us as he spoke to you? Why don't you resurrect the dead and remove these mountains which bound and enclose the city of Makkah? Why don't you cause a water fountain to spring water more refreshing than that of Zamzam knowing how badly the city of Makkah needs the additional water supply source?" They included in their ridicule by asking Muhammad "why doesn't your God inform you of the market prices of the future in order to help you and us in the trade of the morrow?" whether serious or in ridicule, all these questions and demands were answered once and for all by revelation, thus: God commanded Muhammad, "Say: I have no power whatever to bring advantage or avoid disadvantage. (It is) what God wills, that will happen. If it were given me to tell the future I would have used such knowledge to my own advantage. But I am only a man sent to warn you, and a messenger to convey a divine message that you may believe"[44]

Indeed Muhammad was only a warner and a messenger of God. If miracles are the basis of acceptance of faith, how many prophets that worked miracles that were not slain by their people, how many prophecies of those prophets that were not contaminated, how many Laws of God taught by the miracle working prophets that were not violated, and how many of the miracle working prophets, whose people did not depart from God to serve idols? (GB. 70)

Despite these facts, how could they ask him to perform miracles when the Book (i.e The holy Quran) that was being revealed to him which was his guide to the truth, was the seal of all miracles? How could they ask him to prove his prophethood with miracles before they would follow him, while their so called gods were dead and mute, utterly devoid of power to do anything, whether miracle or no miracle? How could they ask him to prove himself with miracles when they worshipped their stones and wooden gods without ever asking them to prove their divinity? If they had considered Muhammad's call unto God carefully, they would have seen their folly for the wood and stones they worshipped were no gods at all but dead, immobile, objects unable to defend themselves against anyone.

Physical attacks on Muhammad and his followers by the opponents

All along the enemies did not take Muhammad seriously. But when the holy prophet (PBH) began to attack their gods, ridicules their worship as well as their ancestors for severely condemning Hubah, al Lat, al Uzza and all other idols, they decided to abandon the ridicule plan to a fight plan. They got worried that if Muhammad was not stopped by force, and succeed in converting people of Makkah to Islam thereby turning them against their old worship, their trade would suffer; as Makkah's religious eminence would have been destroyed.

Muhammad's uncle Abu Talib had not joined the new faith, but made it clear to all Makkans of his irrevocable protection for Muhammad and his readiness to fight for him in the event of any physical combat.

One day Abu Sufyan Ibn. Harb led a delegation of Makkah noblemen to talk to Abu Talib about Muhammad and said to him thus: "O Abu Talib, your nephew has blasphemed our gods, attacked our religion, ridiculed our ideals and condemned our fathers for unbelief. Either you stop him or you religuish your protection of him. Our faith which he attacks is equally your

faith. Why don't you let us take care of him for you?" Abu Talib talked to them never to contemplate on harming him and they left.

Meanwhile, Muhammad continued his preaching and intensified his missionary activity. His followers multiplied in great number. Once more those who first hatched the intellectual assault on Muhammad, spread calumnies and reproaches against him, and failed, hatched another plot against Muhammad. They went to Abu Talib with them was Umarrah Ibn al Walid Ibn. Al Mughivah, the most handsome youth in Quraish. They requested Abu Talib to adopt Umarah as his son and to let them handle Muhammad. Once again, Abu Talib turned down their offer and their request to harm Muhammad. The third time they went to Abu Talib saying: "O Abu Talib, you are an honourable elder among us. We have asked you to stop your nephew from insulting our fathers, ridiculing our idols, and castigating our gods. Either you stop him, or we shall fight both of you until either side perishes in the process". Abu Talib remained defiant, but refused to join the new faith. He called Muhammad and told him of the plot against him and pleaded with him thus: "Save me as well as yourself, and do not cause me to carry a burden I cannot bear" For a moment, Muhammad remained motionless with the following question obliviously racing through his pure heart and mind: Is my uncle really aware of the darkness the world is in? Must it be allowed for Zoroastrianism to triumph over a corrupt and lifeless Christianity? Must Paganism be allowed to raise its superstitious rotten head? Does my uncle really understand that he is asking me to stop proclaiming to the world the unity of God, enlightening it with the light of truth, liberating the minds of men from the bondage of superstitions, and making men to merge their will with the will and plan of God?. Muhammad also gave a thought to the possibility of his uncle being weakened by the stand of the opponents, and Muslims were few and weak, and not in a position to wage war or to resist a strong and well equipped army of Quraish: He was at a cross road. He decided in his mind to discharge his duty to God and convey His message. It is better to die faithful to the truth than to betray it or stammer in its cause. Refreshed and energized by the strength and determination of his new resolution, he turned to his uncle and said; "O uncle! By God Almighty, I swear even if they should put the sum in my right hand and the moon in my left hand that I abjure this cause, I shall not do so until God has vindicated it or caused me to perish in the process". Abu Talib was shaken to his depths when he heard the answer of Muhammad. He remained motionless as Muhammad did when he first introduced this topic to him as stated above. He remained speechless in front of a holy and overwhelming power of Muhammad. As no response was forthcoming from his uncle, Muhammad decided to leave. Immediately he called Muhammad back and said to him; "Go forth, my nephew! And say what you will. By the same God I swear I shall never betray you to your enemies".

BANU HASHIM'S SUPPORT FOR MUHAMMAD AGAINST QURAISH

Without any delay, Abu Talib communicated his resolution to Banu Hashim and Banu al Muttalib. He spoke to them about his nephew with great admiration and deep appreciation of the sublimity of Muhammad's position. He asked them all to protect Muhammad against the Quraish. All of them pledged to do so except Abu Lahab.

They said among themselves, "Why can't we support our own, seeing that people from other clans such as Umayyah Ibn Abu al Salt and Waraqah Ibn Nofal and others preached similar gospel and failed. If Muhammad is saying the truth, and the opponents refuse to see it that way, truth will certainly prevail, and we stand to share in the glory of his victory. If on the other hand Muhammad is not telling, the truth, then people will ignore his claim as they did to others before him. In this case it will not destroy our traditions, and there is therefore, no reason why we should betray him to his enemies and allow them to kill him".

The opponent's hostility intensified, attacking Muhammad and his followers, killing and maiming some of them. Instigated by the Quraish, every clan and tribe began to attack its Muslim members in order to dissuade them from the truth. One unbeliever threw his Abyssinian slave by name Bilal, onto the hot sand under the burning sun, laid a heavy stone on his chest and left him there to die for no reason other than his insistence on Islam. In that unbearable condition, Bilal kept on repeating "None is worthy of worship besides Allah. God is One, God is One". It was in this condition Abu Bakr saw him, bought him from his master and set him free. Abu Bakr did so to many slaves that were being maltreated because of their faith in Islam. Among them was a woman he bought from Umar Ibn al Khattab before the latter's conversion to Islam. Muslims of pure Arab blood were beaten and subjected to all sorts of maltreatment and contemptuous humiliation. Even Muhammad did not escape vicious attacks despite the protection of Banu Hashim and Banu al Muttalib. Abu Lahab's wife by name Umm Jamil would throw the refuse from their house onto Muhammad's door. All Muhammad could do was simply to remove it. One day while Muhammad was praying near the Ka'bah, Abu Lahab threw on him the entrails of a goat sacrificed to one of their gods; and Muhammad could only go to his daughter Fatimah for her to clean him and wash the dirt, off his clothes. This abuse was all in addition to the terrible vituperation and vile calumnies and reproaches the unbelievers directed against the Muslims on every occasion and in every quarter and such persecution continued for a long time, and to their surprise every antics of the opponents reinforced the Muslims in their faith; and with a readiness to sacrifice everything for the sake of Islam.

MUSLIMS PATIENCE AND PERSEVERANCE

Neither Muhammad nor his followers sought wealth or reputation, power or sovereignty. Rather, they sought after the truth and believers therein. Muhammad used to pray for those who did harm to him for guidance and liberation from the yoke of the vices of paganism and from all manners of immorality and Villainy. Consequently Hamza, Muhammad's uncle, very strong and fear inspiring man, and an addicted hunter who used to circumbulate the Ka'bah every time he returned from hunting trip and before he entered his home, converted to Islam. One day he entered the city from hunting trip, and saw Abu Jahl insulted Muhammad to his surprise. On enquiry, he was told of what has been happening to his nephew- Muhammad. He became furious, and went straight to the Ka'bah. Upon entering the Mosque, he refused to great any one as he used to do. Rather he went straight to Abu Jahl and hit him so hard with his bow. Some hunters of Banu Makhazam rose to help Abu Jahl, but Abu Jahl pushed them aside. He acknowledged that he had insulted Muhammad and then decided that the dispute had better be cut short rather than allowed to spread. Hamza there and then, declared his conversion to Islam, took the oath of allegiance to Muhammad and promised to sacrifice everything including his life for the sake of God.

DELEGATION OF UTBAH IBN RABIAH

Despite increased persecution by the enemies of Islam, the Muslims kept on increasing in numbers and strength. One day Utbah Ibn Rabiah, one of the distinguished leaders of Arabia, convinced Quraish at one of their community meeting to delegate him to approach Muhammad with a number of alternative offerings of which he thought Muhammad would surely accept one. His proposal was approved and went to meet Muhammad and said to him thus: "O Nephew, you certainly enjoy among us great eminence and noble lineage, and you have brought about a great issue and divided your people. Listen to me for I am about to make several offers to you, certain as I am that one of them will prove satisfactory to you:

(1) If this new faith, is met for you to achieve some wealth, know that we are prepared to give you of our wealth until you become the richest man among us.

(2) If on the other hand, you desired honour and power, we would make you our Chief and endow you with such power that nothing could be done without your consent.

(3) Even if you wanted to be a king, we would not hesitate to crown you king over us and;

(4) Finally, if you are unable to cure yourself of the visions that you have been seeing, we shall be happy to seek for you at our expense all the medical services possible until your health is perfectly restored".

Muhammad answered by reciting the Surah "al Sajdah".[45] "This is the revelation of the Book in which there is no doubt, from the Lord of the worlds. Or do they say, he has forged it? Nay, it is the Truth from thy Lord that thou mayest admonish a people to whom no Warner has come before thee: In order that they may be rightly guided. It is Allah who has created the heavens and the earths, and all between them in six Days, then He established Himself on the Throne: Ye have none, besides Him, to protect or intercede (for you): Will ye not then receive admonition? He directs the affairs from the heavens to the earth: then it ascends unto Him, on a Day the measure of which is a thousand years of your reckoning. Such is He, the knower of all things, hidden and open, the Exalted (in power), the merciful; He who created all thing in the best way and He began the creation of man from clay, and made his progeny from a quintessence of despised fluid. But He fashioned him in due proportion, and breathed into him of His spirit. And He gave you (the faculties of) hearing and sight and understanding, little thanks do ye give! And they say: "What! When we lie, hidden and lost, in the earth, shall we indeed be in a creation renewed?" Nay they deny the meeting with their Lord!" Say: "The Angel of Death, put in charge of you, will (duly) take your souls: Then shall ye be brought back to your Lord".

If only thou couldst see when the guilty ones will bend low their heads before thir Lord, (saying) "Our Lord! We have seen and we have heard: Now then send us back (to the world): We will work righteousness: for we do indeed

(now) believe. If we had so willed, we could certainly have brought every soul its true guidance: But the word from Me will come true, "I will fill Hell with Jinns and men all together' Taste ye then for ye forgot the meeting of this Day of yours, and we too will forget you- taste ye the chastisement of Eternity for your (evil) deeds! Only those who believe in our signs, who, when they are recited to them fall down in adoration, and celebrate the praises of their Lord, nor are they (ever) puffed up with pride; They forsake their beds of sleep, while they call on their Lord, in fear and hope: And they spend (in charity) out of the sustenance which we have bestowed on them. Now no person knows what delights of the eye are kept hidden (in reserve) for them as a reward for their (good) Deeds. Is then the man who believes not better than the man who is rebellious and wicked? For those who believe and do righteous deeds, are Gardens as hospitable Homes, for their (good) deeds. As to those who are rebellious and wicked, their abode will be the fire: every time they wish to get away therefrom, they will be forced thereinto, and it will be said to them: 'Taste ye the chastisement of the fire, the which ye were wont to reject as false" And indeed we will make them taste of the lighter chastisement before the greater chastisement in order that they may (repent and) return. And who does more wrong than one to whom are recited the signs of his Lord, and who then turns away therefrom? Verily those who transgress we shall exalt (due) retribution.

We did indeed aforetime give the Book to Moses: Be not then in doubt of its reaching (thee): And we made it a guide to the children of Israel. And we appointed, from among them leaders, giving guidance under our command, so long as they persevered with patience and continued to have faith in our signs. Verily thy Lord will judge between them on the Day of judgement, in the matters wherein they differ (among themselves). Does it not teach them a lesson, how many generations we destroyed before them, in whose dwellings they (now) go to and fro? Verily in that are signs: Do they not then listen? And do they not see that we do drive Rain to parched soil (bare of herbage), and produce there with crops, providing food for their cattle and themselves? Have they not the vision? They say; "When will this decision be, if ye are telling the truth?" Say: "On the Day of Decision, no profit will it be to unbelievers if they (then) believe! Nor will they be granted a respite". So turn away from them and wait: they too are waiting".

All these mean that the unbelievers may say: "If all this which you say O Muhammad, is true, tell us when this final decision between right and wrong will come about". The answer is "If you mean that you will postpone your repentance and amendment till then, it will be no use: It will be two late for repentance and amendment, and no respite will be granted them: this is the Respite and this is your chance' Quraish and indeed mankind has been warned to learn from the history of earlier nations who went astray and were destroyed for their evil! The Jews could see the vestiges of the Philistine, Amalekites etc, and the pagan Arabs could see the destroyed nations of AD and Thamud.

Utbah listened attentively to the divine recitation. He discovered that Muhammad was a man devoid of all ambition for wealth, prestige, honour, power, or sovereignty. Neither was he a sick man. Muhammad was indeed a man telling the truth, calling to the good; He has received an answer which is more lucid and more soundly and sublimely expressed than any he had ever heard. He left Muhammad and returned to Quraish who had sent him on the mission spellbound by the beauty and sublimity of what he had seen and heard from Muhammad. The Quraish were obviously not happy with his report, nor did they agree with Utbah's recommendation that they should leave Muhammad for all the Arabs to deal with: That Quraish would reap a harvest of pride in the event that Muhammad wins, or enjoy an effortless victory in the event Muhammad looses. Quraish seriously displeased with Utbah's recommendation, and resumed their attacks on Muhammad and his fellowers and inflicted on them all sorts of injuries. However, Muhammad continued to enjoy the protection of Abu Talib, Banu Hashim and Banu al Muttalib. As torture and murder of his followers increased, Muhammad instructed them to disperse throughout the world. When they asked him where they should go, he advised them to escape to Abyssinia the Christian Kingdom that had a king with God fearing heart. To remain there until God points the way the believer should take. Accordingly eleven men and four women migrated to Abyssinia. They lived under the protection of the Negus. When they heard that the Muslims in Makkah had become secure against Quraish attacks they returned to Makkah to find that persecution had become more severe than it was. They once more migrated to Abyssinia. This time around about eighty men and numerous women and children migrated to Abyssinia. They remained there until after the holy prophet's migration to Medinah.

The Quraish might not be aware of the prophecy of Jesus thus: "...Let the world beware of casting him out; because he shall slay the idolaters far many more (slain by Moses, the servant of God..." (GB. Ch. 72). If they had known this prophecy and believe in it, they would have favourably consider the recommendation of Utbah. All the efforts by the enemies of Islam to get those who migrated to Abyssinia back to Makkah failed, as the righteous King

of Abyssinia got to know the truth of Muhammad's message and offered the followers of Muhammad protection in Abyssinia.

Omar Ibn Al-Khatlab's Conversion to Islam

Omar was the strongest opponents of the Muslims. He was to them a merciless aggressor upon their peace, security and religion. He vehemently resented Muslims' migration to Abyssinia and the protection offered to them by Negus. As a nationalist he was offended by the fact that Makkans that could not find peace in their own home, had been accommodated in a foreign country.

One day Muhammad organized a meeting in a house in al Safa quarter of Makkah. Among those present were his uncle Hamza, his cousin, Ali Ibn Abu Talib, Abu Bakr Ibn Abu Quhafah, and other Muslims. Omar got to know of their meeting, armed himself with a sword, completely resolved to kill Muhammad in order to relieve the Quraish of its burden, restore its ravaged unity, and re-establish respect for their gods that Muhammad had castigated. On the way he met Mu'aym Ibn, Abdullah who asked him where he was going to? Oma replied that " I am going to kill Muhammad:" Mu'aym told him that "By God, you have deceived yourself, O, Omar! Do you think that Banu Abd Manaf would let you run around alive once you had killed their son Muhammad? Why don't you return to your own house at least sit down and consider the matter carefully? Your sister Fatimah and her husband, Sa'id Ibn, Zayd, had already been converted to Islam". This made Omar to change his mind and decided to visit his sister and her husband first and foremost with his anger. Upon entering the house without knocking, he found them listening to a third person reciting a chapter from the holy Quran. They, too, having heard him approaching, hid their visitor and put away the manuscript of the holy Qur'an from which they were reading. Omar asked: "what were you reading when I walked in?". The pair denied reading anything. Omar in a rage told them that he learnt that they had repudiated the gods of their ancestors, and had converted to Islam. He chastised them and delivered a strong blow to his brother in-law, Sa'ld. Fatimah rose to protect her husband. As she came between the two men, Omar hit her on the head and caused her to bleed. At this, the pair lost their respect and fear of Omar, and said together, "Yes indeed! We have become Muslims. Do what you will". At this surge of courage, as well as seeing the sister bleeding, Omar was moved. After calming down a little he asked his sister to let him see the manuscript which she and her husband had been reading together. After she surrendered the Manuscript to him, he read it, and his face changed to an expression of regret for what he had just done. The manuscript reads thus: “In the name of Allah, Most Gracious, Most Merciful. Taha, we have not sent down the Quran to thee to be (an occasion) for thy distress, but only as an admonition to those who fear (Allah). A revelation from Him who created the earth and the heavens on high. The Most Gracious is firmly established on the throne. To Him belongs what is in the heavens and on earth, and all (that are) between them, and all (that are) beneath the soil. If thou pronounce the word aloud (it is no matter): For verily He knoweth what is secret and what is yet more hidden. Allah! There is no god but He! To Him belong the most beautiful names. Was the story of Moses reached thee? Behold he saw a fire: so he said to his family, “Tarry ye, I perceive a fire, perhaps I can bring you some burning brand therefrom, or find some guidance at the fire. But when he came to the fire, He was called “O Moses! Verily I am thy Lord! Therefore put off thy shoes: Thou art in the sacred valley Tuwa. I have chosen thee: Listen then to the inspiration-(given to thee). Verily I am Allah: So serve thou Me (only), and establish regular payer for my remembrance. Verily the Hour is coming; I have almost kept it hidden for every soul to receive its reward by the measure of its endeavour. Therefore let not such as believe not therein but follow their own lusts divert thee therefrom lest thou perish! And what is that in thy right hand O Moses?” Moses answered: “It is my rod’ On it I lean; with it I beat down fodder for my flocks; and in it I find other uses”. Allah said: “Throw it O Moses!” He threw it and behold! It was a snake, active in motion. Allah said: “seize it and fear not: We shall return it at once to its former condition. Now draw thy hand close to thy side. It shall come forth white (and shining), without harm as another sign, in order that we may show thee of our greater signs. Go thou to Pharaoh for he has indeed transgressed all bounds.

(Moses) said: “O my Lord! Expand me my breast; ease my task for me,; and remove the impediment from my speech, so they may understand what I Say: And give me a minister from my family, Aaron, my brother; add to my strength through him. And make him share my task: That we may celebrate Thy praise without stint, and remember Thee without stint: For Thou art ever seeing”.

Allah said: “Granted is thy prayer, O Moses! And indeed we conferred a favour on thee another time (before). Behold! We sent to thy mother, by inspiration, the message: Throw (the child) into the chest, and throw the (chest) into the river: The river will cast him up on the bank, and he will be taken up by one who is an enemy to Me and an enemy to him; But I endued thee with love from Me: And in order that thou mayest be reared under Mine eye: behold! Thy sister goeth forth and saith, ‘shall I show you one

who will nurse and rear the (child)? So we brought thee back to thy mother, that her eye might be cooled and she should not grieve. Thou didst slay a man, but we saved thee from trouble, and we tried thee in various ways. Then did thou tarry a number of years with the people of Midian. Then didst thou come hither as ordained, O Moses! And I have prepared thee for Myself (for service). Go thou and thy brother with My signs, and slacken not, either of you, in keeping Me in remembrance. Go both of you to Pharaoh, for he has indeed transgressed all bounds; but speak to him mildly; perchance he may take warning or fear (Allah).

They (Moses and Aaron) said: “Our Lord! We fear lest he hasten with insolence against us, or lest he transgress all bounds”

Allah said: “Fear not: For I am with you: I hear and see (everything). So go ye both to him, and say, verily we are messengers sent by thy Lord: send forth, therefore, the children of Israel with us, and afflict them not: with a sign, indeed have we come from thy Lord! And peace to all who follow guidance! Verily it has been revealed to us that the chastisement (awaits) those who reject and turn away”

‘When this message was delivered, (Pharaoh) said: “Who then; O Moses, is the Lord of you two?”

Moses answered: “Our Lord He who gave to each (created) thing its form, then gave (it) guidance”

(Pharaoh) said: “What then is the condition of previous generation?”

Moses answered: “The knowledge of that is with my Lord, duly recorded: My Lord never errs, nor forgets, He who has made for you the earth like carpet spread out; has enabled you to go about therein by roads (and channels); and has sent down water from the sky”. With it have we produced diverse pairs of plants each separated from the others. Eat (for yourselves) and pasture your cattle: Verily, in this are signs for men edued with understanding”.

‘From the (earth) did We create you, and into it shall We return you, and from it shall We bring you out once again. And We showed Pharaoh all our signs, but he did reject and refuse.

Pharaoh said: “Hast thou come to drive us out of our land with thy magic, O Moses? But we can surely produce magic to match thine! So make a tryst between us and thee, which we shall not fail to keep neither we nor thou in a place where both shall have even chances".

Moses said: "Your tryst is the Day of the festival, and let the people be assembled when the sun is well up"

So pharaoh withdrew: He concerted his plan, and then came (back).

Moses said to them: "Woe to you! Forge not ye a lie against Allah, lest He destroy you (at once) utterly by chastisement: The forger must suffer failure"

So (Pharaoh) and his people) disputed, one with another, over their affair, but they kept their talk secret. They said: "These two are certainly (expert) magicians: Their object is to drive you out from your land with their magic, and to do away with your most cherished way".

(Moses said): "Therefore concert your plan and then assemble in (tarried) ranks: He wins (all along) to-day who gains the upper hand".

They said: "O Moses! Whether wilt thou that thou throw (first) or that we be the first to throw?

(Moses) answered: "Nay, throw ye first! Then behold their ropes and their rods, so it seemed to him on account of their magic began to be in his mind a (sort of) fear. We said: "Fear not! For thou hast indeed the upper hand: Throw that which is in thy right hand: Quickly will it swallow up that which they have faked: What they have faked is but a magician's trick: And the magician succeeds not"

so the magicians were thrown down to prostration: They said, "We believe in the Lord of Aaron and Moses".

(Pharaoh) said: "Believe ye in Him before I give you permission? Surely this must be your leader, who has taught you magic! Be sure I will cut off your hands and feet on opposite sides, and I will have you crucified on trunks of palm-trees: so shall ye know for certain, which of us can give the more severe and the more lasting punishment!"

They said (to Pharaoh): "Never shall we prefer thee to what has come to us of the clear signs: Him who created us! So decree whatever thou desirest

to decree; for thou canst only decree (touching) the life of this world. For us, we have believed in our Lord: may He forgive us our faults, and the magic to which thou didst compel us. For Allah is best and most abiding" verily he who comes to his Lord as a sinner (at judgement), for him is Hell: Therein shall he neither die nor live. But such as come to Him as believers who have worked righteous deeds, for them are ranks exalted, gardens of eternity, beneath which flow rivers: they will dwell therein for aye: such is the reward of those who purify themselves (from evil).

We sent an inspiration to Moses: "Travel by night with my servants, and strike a dry path for them through the sea, without fear of being over taken (by Pharaoh) and without (any other) fear: Then Pharaoh pursued them with his forces, but the waters completely overwhelm them and covered them up. Pharaoh led his people astray instead of leading them aright. O ye children of Israel! We delivered you from your enemy, and we made a covenant with you on the right side of Mount (Sinai), and we sent down to you manna and quails; eat of the good things we have provided for your sustenance, but commit no excess therein, lest My wrath should descend on you: and those on whom descends My wrath do perish indeed! But without doubt, I am (also) He that forgives again and again, to those who repent, believe and do right, who, in fine, are on true guidance.

(When Moses was up on the Mount, Allah said): "What made thee hasten in advance of the people, O Moses?".

Moses answered: "Behold, they are close on my footsteps: I hastened to thee O my Lord, to please Thee".

(Allah) said: "We have tested thy people in thy absence: The Samiri has led them astray".

So Mosses returned to his people in a state of anger and sorrow. He said: "O my people! Did not your Lord make a handsome promise to you? Did then the promise seem to you long (incoming)? Or did ye desire that wrath should descend from your Lord on you, and so ye broke your promise to me?"

'They said: "We broke not the promise to thee, as far as lay in our power; But we were made to carry the weight of the ornaments of the (whole) people, and we threw them (into the fire) and that was what the Samiri suggested. Then he brought out (of the fire) before the (people) the image of a calf: It seemed to low: So they said: 'This is your god, and the god of Moses, but

(Moses) has forgotten. Could they not see that it could not return them a word (for answer), and that it had no power either to harm or to do them good?

Aaron had already, before this said to them: "O my people! Ye are being tested in this: For verily your Lord is (Allah) Most Gracious: So follow me and obey my command.

They answered: "We will not cease to worship it, (we) will devote ourselves to it until Moses return to us".

(Moses on his return) said: "O Aaron! What kept thee back, when thou sawest them going wrong; from following Me? Didst they then disobey my order?".

'Aaron replied: "O son of my mother! Seize (me) not by my beard nor by (the hair of) my head! Truly I feared lest thou shouldst say, "Thou hast caused a division among the children of Isreal, and thou didst not observe my word!"

(Moses) said: "What then is thy case, O Samiri?

He replied: "I saw what they saw not: So I took a handful (of dust) from the footprint of the messenger, and threw it (into the calf): Thus did my soul suggest to me".

'(Moses) said: "Get thee gone! But thy (punishment) in this life, will be that thou wilt say, 'Touch me not; and moreover (for a future penalty) thou has a promise that will not fail: Now look at thy god, of whom thou hast become a devoted worshipper: We will certainly burn it in a blazing fire and scatter it broadcast in the seal! But the God of you all is Allah: There is no god but He: all things He comprehends in His knowledge.

'(Allah said to Muhammad): "Thus do we relate to thee some stories of what happened before: for we have sent thee a reminder from us. If any do turn away therefrom, verily they will bear a burden on the Day of judgement; they will abide in this (state): And grievous will the burden be to them on that Day, -The Day when the Trumpet will be sounded: that Day, we shall gather the sinful, blear –eyed (with terror). In whispers will they consult each other: "Ye tarried not longer than ten (days). We know best what they will say, when the best of them in judgement will say: "Ye tarried not, longer than a day!".

'They ask thee concerning the mountains: say, "My Lord will uproot them and scatter them as dust; He will leave them as plains smooth and level; Nothing crooked or curved wilt thou see in their place. On that Day will they follow the caller (straight): no crookedness in him: And the voices will be hushed to the Most Gracious: So that thou hearest not but murmuring. On that Day shall no intercession avail except for those for whom permission has been granted by the Most Gracious and whose word is acceptable to Him. He knows what is before or after or behind them: But they shall comprehend Him not. (All) faces shall be humbled before the Living, the Self-subsisting, the Sustainer: Hopeless indeed will be the man that carries iniquity (on his back)... But he who works deeds of righteousness, and has faith, will have no fear of harm nor of any curtailment (of what is his due)'.

Thus have we sent this down an Arabic Qur'an- and explained therein in detail some of the warnings, in order that they may fear Allah or that it may cause their remembrance (of Him)'High above all is Allah, the King, the Truth! Be not in haste with the Qur'an before its revelation to thee is completed, but say, "O my Lord! Increase me in knowledge". We had already, before hand, taken the covenant of Adam, but he forgot; and we found on his part no firm resolve'.

'When we said to the angels, "Prostrate yourselves to Adam". They prostrated themselves but not Iblis: he refused. Then we said: "O Adam! Verily, this is an enemy to thee and thy wife: So let him not get you both out of the Garden, so that thou art landed in misery. There is therein (enough provision) for thee not to go hungry, nor to go naked, nor to suffer from thirst, nor from the sun's heat. But Satan whispered evil to him: he said, "O Adam! Shall I lead thee to the Tree of Eternity and to a kingdom that never decays? In the result they both ate of the tree, and so their nakedness appeared to them; They began to sew together for their covering, leaves from the Garden: This did Adam disobey His Lord and fell into error. But his Lord chose him (for His grace): He turned to him, and gave him guidance. Allah said: "Get ye down, both of you, -all together, from the Garden, with enmity one to another: but if as is sure, there comes to you Guidance from Me, whosoever follows My guidance, will not lose his way, nor fall into misery. But whosoever turns away from my message, verily for him is a life narrowed down, and we shall raise him up blind on the Day of Judgement. (On that Day) he will say: "O my Lord! Why hast thou raised me up blind, while I had sight (before)? (Allah) will say: "Thus didst thou, when our signs came unto thee, forgot them: so wilt thou this day, be forgotten. And thus do we recompense him who transgresses beyond bounds, and believe not in the signs of his Lord; and the chastisement of the Hereafter is far more grievous and more enduring. Is it not a guidance to such men (to call to mind) how many generations before them We destroyed, in whose haunt they (now) move? Verily, in this are signs for men endued with understanding'.

> 'Had it not been for a word that went forth before from thy Lord, (their punishment) must necessarily have come; but there is a term appointed (for respite). Therefore be patient with what they say, and celebrate (constantly) the praise of thy Lord, before the rising of the sun, and before its setting; Yea celebrate them for part of the hours of the night and at the sides of the day: that thou may be pleased. Nor strain thine eyes in longing for the things we have given for enjoyment to parties of them, the splendor of the life of this world through which we test them: But the provision of thy Lord is better and more enduring. Enjoin prayer on the people and be constant therein. We ask thee not to provide sustenance: We provide it for thee. But the (fruit of) the Hereafter is for Righteousness. They say: "Why does he not bring us a sign from his Lord?". Has not a clear sign come to them of all that was in the former Books of revelation? Had we destroy them with a punishment before this, they would have said: "Our Lord! If only thou hadst sent us a messenger, we should certainly have followed Thy signs before we were humbled and put to shame"
>
> 'Say: "Each one (of us) is waiting: Wait ye, therefore, and soon shall ye know who it is that is on the straight and even way, and who it is that has received guidance".[46]

This was the manuscript a chapter from the holy Qur'an which Omar read and changed him to an expression of regret for what he did to his sister and her husband. Omar was visibly shaken by the beauty of what he has read. He was moved by its majesty, the nobility of its call, and the magnanimity of its message? Omar became convinced that the source of Muhammad's message was divine, and not from human source the leaders of Makkah made him to believe. He left the house of his sister straight to al Safa, where Muhammad was meeting with his companions. He sought permission to enter, and there and then declared his conversion to Islam in front of the holy prophet Muhammad (PBH). The Muslims acclaimed his conversion and found therein, as they did in the conversion of Hamza new security for the community as a whole.

The conversion of Ali, Abu Bakr, Othman, Hamza and Omar fulfilled the prophecy of Hosea the prophet and Ezekiel: "God said (on account of your continued contamination of the scriptures): "I will call chosen the people not chosen". And as He saith in Ezekiel the, prophet: "God shall make a new covenant with His people not according to the covenant which He gave to your fathers, which they observed not, and He shall take from them a heart of stone, and give them a new heart" and all this shall be because ye walk not now in His law. And ye have the key and open not; rather do ye block the road for those who would walk in it" (GB. Ch.67) The Jews made it a condition that one had to be a Jew before he could practice the religion of Moses –the Torah. And their conversion to Islam fulfilled the prophecy of Jesus –the emergence of the Muslim Umma- God said: "I will call chosen the people not chosen" and "will make a new covenant with His people not according to the covenant which He gave to your fathers, which they observed not; and shall take from them a heart of stone, and give them a new heart". Through Muhammad's message, God took away from the people of Makkah a heart of stone their stubborn inclination to idol worship and gave them a new heart that made them to repudiate paganism and converted to Islam.

The conversion of Omar to Islam shook the opponents down their routs; and their hostility increased. They decided not to marry from them nor to buy or sell to them nor to meet or talk with them, till the holy prophet Muhammad would be given to them to kill. They wrote all those points in a paper which they pasted inside Ka'bah on the seventh year of the mission of the holy prophet (PBH).

THE DEATH OF ABU TALIB THE UNCLE OF MUHAMMAD

When Abu Talib became seriously ill, he gathered the great men of Quraish and said: "O! People of Quraish you are the creatures of Allah, so I ask you to be kind with Muhammad, he brought you a mater that was accepted by heart, but the tongue denied. I swear as if I were seeing all Arabs and Bedwins and the weakers of people have accepted his religion and believed his word.

Then Muhammad has taken them to difficulties till they became greaters while the leaders of Quraish became weakers and their homes turned into ruins. O people of Quraish, I ask you to help him and defend his men; If I have another period to live, I would defend and keep him".

When Abu Talib was close to death, the holy Prophet (PBH) came to him on the sick bed. Sitting near him on the bed were Abu Jahl, and Abdullah Ibn. Aby Umayya. The holy Prophet said: 'O my uncle say: "There is no god but Allah". It will help you on the day of judgement". Abu Jahl and Abdullah asked him not to obey the prophet and to be faithfully to the belief of his father Abd al Muttalib. So Abu Talib did not say anything till he died.

As for his sons and daughters, they all became Muslims: They were: Ja'afar, Ali, Akeel, Talib, Um Hany and Zomana. Abu Talib died three years before Hidjra and he was eighty years old.

The death of Khadija bent Khowailed –wife of the Holy Prophet-(PBH)

The death of Abu Talib was followed by the death of the mother of believer, the beloved wife of the holy prophet (PBH), Khadija. She died at the age of 65 years, on the 10th day of Ramadan, in the tenth year of the mission; and three years before Hidjra. She was the mother of all the prophet's children, except Maria Al-Qupttley who born Ibrahim, his son.

When Khadija died, the prophet (PBH) was engulfed with sadness. He even called that year: The year of sadness because in the same year Abu Talib, his uncle died. The two were the sources of the holy prophet (PBH)'S assistance and protection.

Increase of Quraish's hostility

Immediately Khadija who supported Muhammad with love and goodness, with purity, gentleness and strong faith passed away, and Abu Talib who was his protector and refuge from his enemies had also passed away, the degree of emptiness and despondency, overwhelmed the holy prophet. Consequently, the Quraish increased their attacks on him and his followers. At time they covered Muhammad with soil thrown at him by the opponents moving Fatima to tears by the sight of her father. On such Occasions, Muhammad used to say to Fatima: "Do not cry, O Fatimah! Your father has God for protection" Muhammad used to say: "By God, Quraish never harmed me so much as they did after the death of Abu Talib".

The Quraish doubled and redoubled their injuries to Muhammad and his followers. Muhammad and his most able warriors including Ali, Abu Bakr, Othman, Hamza and Omar, could not repulse any of the attacks, because Muhammad gave no order to do so who in turn was waiting for Allah's command; for Allah said to Muhammad: "High above all is Allah, the King, the Truth! Be not in haste with the Quran before its revelation to thee is completed, but say: "O my Lord! Increase me in knowledge".[47] Although Allah created Muhammad a persevering patient man, but this verse must have added patience to his patience. All his warriors put down their weapons of war waiting for Allah's command.

Addas, the Christian Servant

For some time the sons of Rabiah watched Muhammad suffering from all sorts of attacks from the Makkans until a feeling of compassion and sympathy for him began to stir within them. They went with their Christian servant, by name Addas with a bunch of grapes to Muhammad. Before Muhammad partook of the grapes he said: "In the name of God Most Gracious, Most Merciful". Addas was surprised and said, "That is not what the natives of this country usually say'. Muhammad then asked about his religion and his country of origin, and when he learned that he was a Christian from Nineveh, he said, "Are you then from the city of the righteous Jonah, son of Mathew?" Still more surprised, Addas asked, "What do you know about Jonah, son of Mathew?".

Muhammad answered: "That was my brother; he was a true prophet and so am I". Moved with emotion, Addas covered Muhammad with kisses. The two sons of Rabiah were surprised at what they saw although they remained unmoved by Muhammad's religion's claims. When they left Muhammad and returned home, they counseled Addas: "O Addas, do not allow this man to convert you from your faith. Your faith is better for you than his faith. At annual pilgrimage, Muhammad would preach to all visiting Arabs to Ka'bah to repudiate idol worship and convert to Islam. At every stage, Abu lahab, gave Muhammad troubles. Every where he went, he met with hostility up to and including the time he got engaged to Aisha daughter of Abu Bakr.

Muhammad's engagement to Aishah

The rejection of Muhammad by the various tribes increased his isolation, coupled with redoubled injuries to him and his followers, his pains and grief increased. The period of mourning for Khadija had passed, and Muhammad thought of marrying again in the hope of finding consolation in a new companion. He also thought that he might even find a new occasion for strengthening the bond of brotherhood and commitment between himself and the earlier converts to Islam. He therefore asked Abu Bakr for the hand of his daughter, Aishah. Since she was still two young to marry, the engagement was announced, but the marriage was postponed for three more years until Aishah reached the age of eleven. In the mean time Muhammad married Sawdah, the window of one of the Muslim companions who emigrated to Abyssinia but died upon his return to Makkah.

THE JOURNEY TO MEET GOD ALMIGHTY BY MUHAMMAD –AL-ISRA

This journey by Muhammad to above heavens to meet God Almighty has been a subject of controversy. Some said that it was in body and others said it was in soul. There is a report which quoted Aishah as saying "The body of the holy prophet (PBH) was never missed from his bed. Rather, God caused him to travel in soul alone". Muawiyah Ibn Abu Sufyan was also quoted to have said: "Isra was a true vision from God". Those who share such a view confirmed their claim with the Quramic verse, "The vision which we have shown you is but a trial to the people'. (Q17:60). But this verse does not point to Isra or Miraj; as there are uncomfortable visions which are encouragement to men of faith.

According to other view, al Isra from Makkah to Jerusalem took place in body. In confirmation of this, they mentioned that Muhammad had related what he saw in the desert on the way hither and added that his ascension to heaven was in soul. Others held the view that both al Isra and Miraj were in body. As a result of this great controversy, countless books have been written on the subject; as follows:

1. AL-ISRA AS GIVEN IN LITERATURE (MUHAMMAD ASCENSION TO HEAVEN)

The Orientalist Dermenghem reported the following eloquent story culled from a number of biography books thus: "In the middle of a solemn, quiet night when even the night-birds and the rambling beasts were quiet, when the streams had stopped murmuring and no breezes played, Mahomet was awakened by a voice crying: sleeper awake!' and before him stood the Angel Gabriel with radiant forehead, countenance white as snow, blond hair floating, in garments sewn with pearls and embroidered in gold. Manifold wings of every colour stood out quivering from his body.

"He led a fantastical steed, Boraq ('Lightening'), with a human head and two eagles wings; it approached Mahomet, allowed him to mount and was off like an arrow over the mountains of Mecca and the sands of the desert toward the north...The Angel accompanied them on this prodigious flight. On the summit of Mt. Sinai, where God had spoken to Moses, Gabriel stopped Mahomet for prayer, and again at Bethlehem where Jesus was born, before resuming their course in the air. Mysterious voices attempted to detain the prophet, who was so wrapped up in his mission that he felt God alone had the right to stop his steed. When they reached Jerusalem Mahomet tethered Boraq and prayed on the ruins of the temple of Solomon with Abraham, Moses and Jesus. Seeing an endless ladder appear upon Jacob's rock, the prophet was enabled to mount rapidly to the heavens.

"The first heaven was pure silver and the stars suspended from its vault by chains of gold; in each one an angel lay awake to prevent the demons from climbing into the holy dwelling places and the spirits from listening indiscreetly to celestial secrets. There Mahomet greeted Adam. And in the six other heavens the prophet met Noah, Aaron, Moses, Abraham, David, Solomon, Idris (Enoch), Yahaya (John the Baptist) and Jesus. He saw the Angel of Death, Azrail, so huge that his eyes were separated by 70,000 marching days. He commanded 100,000 battalions and passed his time in writing in an immense book, the names of those dying or being born. He saw the Angel of Tears who wept for the sins of the world; the Angel of vengeance with brazen face, covered with warts, who presides over the elements of fire and sits on a throne of flames; and another –immense Angel made up of half of snow and half of fire surrounded by a heavenly choir continually crying: 'O God, Thou hast united snow and fire, united all Thy servants in obedience to Thy Laws! In the seventh heaven where the souls of the just resided was an Angel larger than the entire world with 70,000 heads; each head had 70,000 mouths, each mouth had 70,000 tongues and each tongue spoke in 70,000 different idioms singing endlessly the praise of the Most High.

"While contemplating this extraordinary being, Mahomet was carried to the top of the Lote-Tree of Heaven flowering at the right of God's invisible throne and shading myriads of angelic spirits. Then after having crossed in a twinkling of an eye the wildest seas, regions of dazzling light and deepest darkness, traversed millions of clouds of hyacinths, of gauze, of shadows, of fire, of air, of water, of void, each one separated by 500 marching years, he companion. He also thought that he might even find a new occasion for strengthening the bond of brotherhood and commitment between himself and the earlier converts to Islam. He therefore asked Abu Bakr for the hand of his daughter, Aishah. Since she was still two young to marry, the engagement was announced, but the marriage was postponed for three more years until Aishah reached the age of eleven. In the mean time Muhammad married Sawdah, the window of one of the Muslim companions who emigrated to Abyssinia but died upon his return to Makkah.

The Journey to meet God Almighty by Muhammad –Al-Isra

This journey by Muhammad to above heavens to meet God Almighty has been a subject of controversy. Some said that it was in body and others said it was in soul. There is a report which quoted Aishah as saying "The body of the holy prophet (PBH) was never missed from his bed. Rather, God caused him to travel_in soul alone". Muawiyah Ibn Abu Sufyan was also quoted to have said: "Isra was a true vision from God". Those who share such a view confirmed their claim with the Quramic verse, "The vision which we have shown you is but a trial to the people'. (Q17:60). But this verse does not point to Isra or Miraj; as there are uncomfortable visions which are encouragement to men of faith.

According to other view, al Isra from Makkah to Jerusalem took place in body. In confirmation of this, they mentioned that Muhammad had related what he saw in the desert on the way hither and added that his ascension to heaven was in soul. Others held the view that both al Isra and Miraj were in body. As a result of this great controversy, countless books have been written on the subject; as follows:

1. Al-Isra as given in Literature (Muhammad ascension to heaven)

The Orientalist Dermenghem reported the following eloquent story culled from a number of biography books thus: "In the middle of a solemn, quiet night when even the night-birds and the rambling beasts were quiet, when the streams had stopped murmuring and no breezes played, Mahomet was awakened by a voice crying: sleeper awake!' and before him stood the Angel Gabriel with radiant forehead, countenance white as snow, blond hair

floating, in garments sewn with pearls and embroidered in gold. Manifold wings of every colour stood out quivering from his body.

"He led a fantastical steed, Boraq ('Lightening'), with a human head and two eagles wings; it approached Mahomet, allowed him to mount and was off like an arrow over the mountains of Mecca and the sands of the desert toward the north...The Angel accompanied them on this prodigious flight. On the summit of Mt. Sinai, where God had spoken to Moses, Gabriel stopped Mahomet for prayer, and again at Bethlehem where Jesus was born, before resuming their course in the air. Mysterious voices attempted to detain the prophet, who was so wrapped up in his mission that he felt God alone had the right to stop his steed. When they reached Jerusalem Mahomet tethered Boraq and prayed on the ruins of the temple of Solomon with Abraham, Moses and Jesus. Seeing an endless ladder appear upon Jacob's rock, the prophet was enabled to mount rapidly to the heavens.

"The first heaven was pure silver and the stars suspended from its vault by chains of gold; in each one an angel lay awake to prevent the demons from climbing into the holy dwelling places and the spirits from listening indiscreetly to celestial secrets. There Mahomet greeted Adam. And in the six other heavens the prophet met Noah, Aaron, Moses, Abraham, David, Solomon, Idris (Enoch), Yahaya (John the Baptist) and Jesus. He saw the Angel of Death, Azrail, so huge that his eyes were separated by 70,000 marching days. He commanded 100,000 battalions and passed his time in writing in an immense book, the names of those dying or being born. He saw the Angel of Tears who wept for the sins of the world; the Angel of vengeance with brazen face, covered with warts, who presides over the elements of fire and sits on a throne of flames; and another –immense Angel made up of half of snow and half of fire surrounded by a heavenly choir continually crying: 'O God, Thou hast united snow and fire, united all Thy servants in obedience to Thy Laws! In the seventh heaven where the souls of the just resided was an Angel larger than the entire world with 70,000 heads; each head had 70,000 mouths, each mouth had 70,000 tongues and each tongue spoke in 70,000 different idioms singing endlessly the praise of the Most High.

"While contemplating this extraordinary being, Mahomet was carried to the top of the Lote-Tree of Heaven flowering at the right of God's invisible throne and shading myriads of angelic spirits. Then after having crossed in a twinkling of an eye the wildest seas, regions of dazzling light and deepest darkness, traversed millions of clouds of hyacinths, of gauze, of shadows, of fire, of air, of water, of void, each one separated by 500 marching years, he then passed more clouds-of beauty, of perfection of supremacy of immensity, of unity, behind which were 70,000 choirs of Angels bowed down and motionless in complete silence. The earth began to heave and he felt himself carried into the light of his Lord, where he was transfixed, paralyzed. From here heaven and earth together appeared as if imperceptible to him as if melted into nothingness and reduced to the size of a grain of mustered seed in the middle of a field. And this is how Mahomet admits having been before the Throne of the Lord of the world.

"He was in the presence of the Throne 'at a distance of two bows length or yet nearer' (Koran /iii), beholding God with his soul's eyes and seeing things which the tongue cannot express, surpassing all human understanding. The Almighty placed one hand on Mahomet's breast and the other on his shoulder to the very marrow of his bone he felt an icy chills, followed by an inexpressible feeling of calm and ecstatic annihilation.

"After a conversation whose ineffability is not honoured by too precise tradition, the prophet receive the command from God that all believers may say fifty prayers each day. Upon coming down from heaven Mahomet met Moses, who spoke with him on this subject.

"How do you hope to make your followers say fifty prayers each day? I had experience with mankind before you. I tried everything with children of Israel that it was possible to try. Take my world, return to our Lord and ask for a reduction.

"Mahomet returned, and the number of prayers was reduced, to forty. Moses thought that this was still too many and made his successor go back to God a number of times. In the end God exacted not more than five prayers.

"Gabriel then took the prophet to paradise where the faithful rejoice after resurrection- an immense garden with silver soil gravel of pearls, mountains of amber, filled with golden palaces and precious stones.

"Finally, after returning by the luminous ladder to the earth, Mahomet untethered Boraq; mounted the saddle and rode into Jerusalem on the wing steed".[48]

The Arabs of Makkah could not understand the possibility of this event. Even the followers of Muhammad were troubled by doubt for some said: "This is clear and decisive. By God, camels run continually for a whole month

to reach al Sham and another whole month to return. Would Muhammad achieve such a feat in one night?" Many of the Muslims apostatized. Those who were troubled by doubt went to Abu Bakr and related to him Muhammad's claim. Abu Bakr answered; "Surely you are telling me lies." They said "There is Muhammad in the Mosque telling the people of his trip." Then Abubakar said: "if Muhammad himself has said so, it is true. He tells us that the word of God comes to him directly from heaven to earth any hour of night or day and we believe him. Isn't this greater miracle than what you are doubting today?". Abu Bakr came to the prophet and listened to him describing Jerusalem and its Mosque. When he finished, Abu Bakr said: "You said the truth, O prophet of God'. From that day on Muhammad called Abu Bakr "al Siddiq".

At this stage, Muslims and non-Muslims asked Muhammad for a proof of his proclaimed ascension in body. Muhammad described to them a caravan of camels he had encountered on the road to Jerusalem. He related how he led the leaders of that caravan to one of their beasts which, had gone astray in the desert, how he drank from a water jar carried on the back of one of those camels and how he hovered the lid of the jar after he drank from it. The leaders of Quraish sent to find out the veracity of this claim, and the caravan leaders confirmed Muhammad's claim and description. On the other hand those who believe that al Isra took place in spirit no longer find such reports unbelievable now that science nowadays has confirmed the possibility of hypnotism and of the hypnotanised one to report about events far removed from him. For Muhammad, a man holding in unity and presence of the spiritual life of the Universe in toto, and a man so endowed with vision and power to penetrate the secret of all life from eternity to eternity, such a feat is not at all surprising.

Another proof is that Muhammad (PBH) did not speak out of his desire, for the holy Quran says: "It is naught but revelation that is revealed. One mighty in power has taught him, the Lord of strength. So he attained to perfection, and he is in the highest part of the horizon. Then he drew near, drew nearer yet, so he was the measure of two bows or closer still". [49] "So He revealed to His servant what He revealed. The heart was not untrue in seeing what he saw. Do you therefore dispute with him as to what he saw. And certainly he saw Him in another descent, at the farthest Lote-tree. Near it, is the Garden of Abode. When that which covers, covered the Lote-tree; the eye turned not aside, nor did it exceed the limit. (Certainly) he saw of the greatest signs of his Lord".[50]

Again, science has proved the possibility of this feat in Marconi producing the real effect of lighting a light in distant Australia by means of an electric radiation directed at it on the waves of space from his ship in Venice. Another proof of the possibility of Muhammad bodily ascension is the broad cast of sound through, space by means of the radio, as well as of pictures and writing all of which were considered impossible. The forces latent in nature are still being discovered by science, and every new day brings a new surprise.

Strong and powerful spirits such as Muhammad are perfectly capable of being carried in one night from Makkah to Jerusalem and of being shown God's signs: May the overwhelming peace and blessing of God be upon him and his family, his companions and their families; and his fellow prophets and messengers of God and their families – Amen.

CHAPTER FOUR

THE MESSAGE DELIVERED BY PROPHET MUHAMMAD (PBH)

In the previous chapters there were glimpses here and there in the complete message from the Almighty God to the holy prophet Muhammad (PBH). This chapter deals with the complete message itself handed to Muhammad (PBH) by God Himself as a mercy to all mankind. You would recall the statement of Jesus Christ that all prophets received prophecy from the spirit of Muhammad thus: "I therefore say unto you that the messenger of God (i.e Muhammad) is a splendour that shall give gladness to nearly all that God hath made, for he is adorned with the spirit of understanding and of counsel, the spirit of fear and love, the spirit of prudence and temperance; he is adorned with the spirit of charity and mercy, the spirit of justice and piety, the spirit of gentleness and patience, which he hath received from God three times more than He hath given to all His creatures. O blessed time, when he shall come to the world! Believe me that I have seen him and have done him reverence, even as every prophet hath seen him: seeing that of his spirit God giveth to them prophecy…."(GB. CH.44). The message given to each prophet of God: about one hundred and twenty-three thousand of them: from Adam (PBH) to Jesus Christ (peace be upon him) and were contaminated, the correct version of the messages, are all revealed in the glorious Quran. Therefore, Islam is not a new religion, it was the religion of previous prophets whose doctrines were contaminated by those who fear not God by the operation of Satan.

In the holy Quran, God completes His evolution in Muhammad: It gives us all that God permits us, or is essential for us to know about His attributes. It offers arguments and evidence. It addresses itself to the opposing schools and carries its attacks with spiritual substantiation. It speaks to the rational mind and alerts the intelligence. It sets out the order in the universe, the principles and lively scrutiny of them, so that the mind can be sure of the validity of its claims and message.

Even in relation to the narratives of the past, it proceeds on the conviction that the created order follows invariable laws, as it says: "Such was the way of God in days gone by and you will find it does not change".[51] Again God, (because of the permissive will), does not change a people's case until they change their own disposition. [52] In matters of morality, the holy Quran relies on evidence: 'Requite evil with good and your worst enemy will become your dearest friend. [53] Thus, for the first time in a revealed scriptures, reasons find its brotherly place: So plain is the point that no elucidation is required.

All Muslims are of the one mind in the conviction that there are many things in religion which can only be believed by the way of reason such as the knowledge of God's existence, of His power, and of His will. Hence Jesus says: "...And it rejoiceth me because that through him (Muhammad) our God shall be known and glorified, and I shall be known to be true; and he will execute vengeance against those who shall say that I am more than man..."(GB. Ch.72). Although there may be in religion that which transcends understanding, there is nothing which reason finds impossible.

Accordingly, the holy Quran describes the attributes of God, by and large, with a far more surer accent of transcendence than the earlier religions. It deals at length with predestination and human free will, and take controversial issue with those who exaggerate on both sides of the dived. It affirms the reward of good deeds and the retribution of evil deeds and leaves the recompense of approbation and punishment to the arbitrament of God. Hence God says in the holy Quran: "It is we who have sent down the reminder and we truly preserve it".[54]

Islamic religion, therefore, is a religion of unity throughout. It is not a religion of conflicting principles: It is a religion built squarely on reason and Divine revelation is its surest pillar. Whatever is other than these is contentious and inspired by Satan or political passions. The holy Quran takes cognizance of every man's deeds and judges the true and the false. The attributes of God Almighty, all the knowledge we may have of them is that God is so characterized. But their ultimate significance are within His exclusive possession to know. Our minds have no competence to engage in it. Suffice to know that the holy Quran and earlier scriptures confirm themselves to directing attention to the Creator's existence and to His perfect attributes, as these are known from a careful consideration of the created worlds and all that are within them. God is known to exist, inalienably Himself above all creatures, from eternity to eternity, living, knowing, willing Almighty, unique in His necessary existence, unique in the perfection of His attributes

and the ONE and ONLY maker of His creation, that He speaks, that He is all hearing, all aware, and characterized by all those other attributes of which the sacred law tells by ascription of names to Him.

From God alone, all being derives and in Him alone every purpose comes to its term. Unity was therefore the great aim of the mission of the holy prophet Muhammad (PBH). Before Muhammad, religion was the avowed enemy of reason, and all its works: Theology consisted for the most part of intricate subtleties and credulous admiration of miracles. The holy Quran came and took religion to a new road untrodden by the previous scriptures as prophecised by Jesus, son of Mary, thus: "Verily I say unto you that every prophet when he is come hath to one nation only the mark of the mercy of God. And so their words were not extended save to that people to which they were sent. But the messenger of God (i.e Muhammad) when he shall come, God shall give to him as it were the seal of His hand, insomuch that he shall carry salvation and mercy of God to all the nations of the world that shall receive his doctrine (Islam)..."

The holy Quran is the actual word of Allah, not created but revealed: It says "Blessed is He who sent down the criterion to His servant, that it may be an admonition to all creatures. [55] The holy Quran was sent down in an age of reason, not in the age when people could only be persuaded by miracles, for the Quran itself is the greatest miracle. The object of the holy Quran is to bring humanity to perfection. [56] It calls itself al Ruh or the spirit which gives life to humanity, and time and again compares itself to the water which gives life to dead earth. [57] It also calls itself:

(1) "al Shifa i.e. Healing, to show that it heals all the spiritual diseases of humanity. [58]

(2) Al-Dikr i.e a source of eminence to mankind. [59]

(3) AL-Nur i.e the light, [60] which will ultimately dispel all darkness from the surface of the earth prophecised by Jesus thus: "...For all the prophets that are one hundred and forty four Thousand (144,000) whom God hath sent into the world, have spoken darkly. But after me shall come, the splendour of all the prophets and holy ones, and shall shed light upon, the darkness of all that the prophets have said, because he (Muhammad) is the messenger of God..." (GB. Ch. 17).

(4) Al-Haqq i.e the Truth which will ultimately take hold of the minds of men and before which falsehood will vanish. [61] and

(5) Al Huda i.e the Guidance which will make mankind ultimately attain the goal of life.

The Holy Quran's relation to earlier Scriptures

The Holy Quran requires a belief not only in its own truth, but also in the truth of previous scriptures to the prophets of different nations of the world. [62] And again says that "Every nation had a messenger". [63] "And certainly we sent messengers before thee: There are some we have mentioned to thee and there are some we have not mentioned to thee. Thus the holy Quran accepts the truth of the sacred Books of the world in their uncorrupted state, and hence it is again and again spoken of as Book verifying that which is before it.

Therefore the basis of the relation in which the holy Quran stands to other scriptures is that they are all members of one indivisible family: This means they all have a Divine origin. The holy Quran came as a judge to decide the differences between the various religions. God says: "Certainly we sent messengers to nations before thee…And we have not revealed to thee the Book except that thou mayest make clear to them that about which they differ".[64]

The holy Quran proclaims that prophets had been raised in every nation and therefore every nation had received guidance from God, yet nation differed from nation even in the essentials of faith. The position of the holy Quran is therefore essentially that of a judge deciding between these various claimants. It explains all obscurities: It makes clear what is obscure in the earlier scriptures, and explain fully what they stated briefly.

Revelation according to the holy Quran is not only universal, but also progressive and it attains perfection in the final revelation to prophet Muhammad (PBH). A revelation was granted to each nation according to its requirements, and in each age in accordance with the capacity of the people of that age. As the human brain become more and more developed, more and more light was cast by revelation on matters relating to the unseen, and on the existence and attributes of the Divine Being, on the nature of revelation from Him, and as said already, on the requital of good and evil, on life after death, and on Paradise and Hell. It is for this reason that the holy Quran is again and again called "a Book that makes manifest". As it sheds complete light on the essentials of the faith and makes manifest what had hitherto of necessity remained obscure. All this fulfilled the prophecy of Jesus thus: "I have yet many things to say unto you, but ye cannot bear them howbeit, when he, the spirit of truth is come he will guide you into all truths". (John 16:12-13) The holy Quran says: "Blessed is He who sent down the criterion to His servant that it may be an admonition and comprehensive, for Allah says: "Nothing have we omitted from the Book". [65]

Again as mentioned already Jesus, son of Mary (peace be upon him) says: "...But the messenger of God when he shall come God shall give to him as it were the seal of His hand…" This prophecy is fulfilled in the following verse of the holy Quran thus: God said: "This day have I perfected your religion for you, completed my favour upon you and have chosen for you (mankind), Islam as your religion" [66]. This re-emphasizes the fact that the holy Quran is Allah's eternal miracle revealed to the holy prophet Muhammad (PBH) for all succeeding generations. It is a theoretical and a practical Book, not only moralizing but also defining specifically (as mentioned already) the permissible and the forbidden, for Allah says: "So take what the prophet gives you; and refrain from what he prohibits you".[67]

About the holy Quran

1. The holy Quran is divided into chapters each of which is called a "Surah". The word Surah means literally eminence or high degree. Again "Surah" simply means "chapter".

2. The chapters of the holy Quran are of varying length, the longest comprising full one twelfth of the entire Book -286 verses and the smallest containing only three verses.

3. The total number of verses in the holy Quran is 6,247 or 6,360, if we add to each chapter the common opening verse of "Bis millah.

4. The holy Quran was revealed piece meal during a period of 23 years. [68] The shorter chapters generally, and some of the longer ones were revealed complete at one time, while the revelation of the majority of the longer chapters and some of the shorter chapters extended over many years. When a chapter was revealed in parts, the holy prophet (PBH) used to specify under

Divine Guidance the place of the verse revealed, and thus the arrangement of verses in each chapter was entirely his work. It is in one of the earliest revelation that the holy Quran speaks as being part of the Divine scheme thus: “On us rests the collecting of it and the recitation of it”.[69]

This means that the collection of the holy Quran, the arrangement of its verses and chapters were performed by the holy prophet Muhammad (PBH) himself under Divine Guidance. It is therefore a mistake to think that either Abu Bakr or Othman was the collector of the Quran, though both of them did important work in connection with the dissemination of the written copies of the sacred text. Abu Bakr made the first complete written copy by arranging the manuscript written in the time of he holy prophet (PBH), in the order of the oral recitation during the prophet’s time. Othman’s work, on the other hand, was only the ordering of copies to be made from the written manuscript of Abu Bakr’s time and placing of these copies in the various centres of Islamic learning so that those who wrote the holy Quran might be able to follow the standard copy.[70] The text of the holy Quran has thus been safeguarded from all alterations or corruptions in accordance with the Divine will contained in one of the earliest revelations: “Surely we have revealed the Reminder and we are surely its Guardian”.[71]

5. Of the 23 years over which the revelation of the entire Book is spread, 13 years were passed by the holy prophet in Makkah, 10 years were passed in Medinah, the city to which he fled for the safety of his own life and the lives of his followers.

6. Of the entire number of chapters, 93 were revealed in Makkah, and 21 were revealed in Medinah. But the 110th chapter, though belonging to the Medinah period was revealed in Makkah, during the well-known far well pilgrimage.

7. Finally, the holy Quran says: “Our religion takes its hue from Allah; and who can give a better hue than Allah. It is He whom we worship.[72] These are the signs of Allah. We rehearse them to thee (O Muhammad) in truth: verily thou art one of the messengers. Those messengers we endowed with gifts, some above others: To some of them Allah spoke; others He raises to degrees (of honour); to Jesus, the son of Mary He gave clear (signs), and strengthened him with the Holy Spirit….”[73]

8. It is not for us mortals, with our imperfect knowledge, to make any difference between one and another of Allah’s messengers. As stated already for example, to prophet Moses Allah spoke directly: He led his men for forty years through the wilderness, mainly fighting against the unbelief of his own people. He also organized them to fight the Palestine enemies with the sword, but was raised to Allah’s mercy before his enterprise ripened, and it fell to Joshua to carry out his plan.

Prophet David was chosen by Allah: He overthrew the greatest warrior of his time, became King, a prophet and waged successful wars. Prophet Jesus, son of Mary was strengthened with the Holy spirit: He was given no weapon to fight, and his mission was of a more limited character.

In Prophet Muhammad (PBH)’s mission, these and other characters were combined: He organized on a vaster scale than Moses; and from Medinah he ruled and gave Laws, and the holy Quran has a vaster scope than the scriptures before it. The people of the Book (i.e The Jews and Christians) had only a portion of the Book, and Islam (i.e the holy Quran) is the complete Book. For Allah says: “If they reject the complete Book, the people of Faith (i.e the Muslims) must part company with them and their day is done”.[74]

9. Allah’s revelation being continuous, all people are invited to accept its completion in Islam, and controversies are deprecated. [75] Muhammad (PBH) is the living exponent of the message of Allah as a whole. “Say: “If ye do love Allah, follow me: Allah will love you and forgive you your sins: For Allah’s oft-forgiving, Most Merciful”[76]

10. Islam is bowing to the will of Allah. The holy Quran says: “If anyone desires a religion other than Islam (Submission to Allah) never will it be accepted of him; and in he Hereafter, he will be in the ranks of those who have lost”.[77]

11. The Muslims’ position is clear: They do not claim to have a religion peculiar to themselves. Islam is not a sect, or an ethnic religion. In its view all Religion is one, for the Truth is one. Islam was the religion preached by all the earlier prophets: It was the truth taught by all the inspired Books. In essence Islam amounts to a consciousness of the will and plan of Allah and a joyful submission to the will and plan of Allah. If any one wants a religion other than that, he is false to his own nature, as he is false to Allah’s will and plan. Such a one cannot expect Guidance, for he has deliberately renounced Guidance: “On such people rests the curse of Allah, of His angels and of all mankind. [78]

Divine Guidance the place of the verse revealed, and thus the arrangement of verses in each chapter was entirely his work. It is in one of the earliest revelation that the holy Quran speaks as being part of the Divine scheme thus: "On us rests the collecting of it and the recitation of it".[69]

This means that the collection of the holy Quran, the arrangement of its verses and chapters were performed by the holy prophet Muhammad (PBH) himself under Divine Guidance. It is therefore a mistake to think that either Abu Bakr or Othman was the collector of the Quran, though both of them did important work in connection with the dissemination of the written copies of the sacred text. Abu Bakr made the first complete written copy by arranging the manuscript written in the time of he holy prophet (PBH), in the order of the oral recitation during the prophet's time. Othman's work, on the other hand, was only the ordering of copies to be made from the written manuscript of Abu Bakr's time and placing of these copies in the various centres of Islamic learning so that those who wrote the holy Quran might be able to follow the standard copy.[70] The text of the holy Quran has thus been safeguarded from all alterations or corruptions in accordance with the Divine will contained in one of the earliest revelations: "Surely we have revealed the Reminder and we are surely its Guardian".[71]

5. Of the 23 years over which the revelation of the entire Book is spread, 13 years were passed by the holy prophet in Makkah, 10 years were passed in Medinah, the city to which he fled for the safety of his own life and the lives of his followers.

6. Of the entire number of chapters, 93 were revealed in Makkah, and 21 were revealed in Medinah. But the 110th chapter, though belonging to the Medinah period was revealed in Makkah, during the well-known far well pilgrimage.

7. Finally, the holy Quran says: "Our religion takes its hue from Allah; and who can give a better hue than Allah. It is He whom we worship.[72] These are the signs of Allah. We rehearse them to thee (O Muhammad) in truth: verily thou art one of the messengers. Those messengers we endowed with gifts, some above others: To some of them Allah spoke; others He raises to degrees (of honour); to Jesus, the son of Mary He gave clear (signs), and strengthened him with the Holy Spirit…."[73]

8. It is not for us mortals, with our imperfect knowledge, to make any difference between one and another of Allah's messengers. As stated already for example, to prophet Moses Allah spoke directly: He led his men for forty years through the wilderness, mainly fighting against the unbelief of his own people. He also organized them to fight the Palestine enemies with the sword, but was raised to Allah's mercy before his enterprise ripened, and it fell to Joshua to carry out his plan.

Prophet David was chosen by Allah: He overthrew the greatest warrior of his time, became King, a prophet and waged successful wars. Prophet Jesus, son of Mary was strengthened with the Holy spirit: He was given no weapon to fight, and his mission was of a more limited character.

In Prophet Muhammad (PBH)'s mission, these and other characters were combined: He organized on a vaster scale than Moses; and from Medinah he ruled and gave Laws, and the holy Quran has a vaster scope than the scriptures before it. The people of the Book (i.e The Jews and Christians) had only a portion of the Book, and Islam (i.e the holy Quran) is the complete Book. For Allah says: "If they reject the complete Book, the people of Faith (i.e the Muslims) must part company with them and their day is done".[74]

9. Allah's revelation being continuous, all people are invited to accept its completion in Islam, and controversies are deprecated. [75] Muhammad (PBH) is the living exponent of the message of Allah as a whole. "Say: "If ye do love Allah, follow me: Allah will love you and forgive you your sins: For Allah's oft-forgiving, Most Merciful"[76]

10. Islam is bowing to the will of Allah. The holy Quran says: "If anyone desires a religion other than Islam (Submission to Allah) never will it be accepted of him; and in he Hereafter, he will be in the ranks of those who have lost".[77]

11. The Muslims' position is clear: They do not claim to have a religion peculiar to themselves. Islam is not a sect, or an ethnic religion. In its view all Religion is one, for the Truth is one. Islam was the religion preached by all the earlier prophets: It was the truth taught by all the inspired Books. In essence Islam amounts to a consciousness of the will and plan of Allah and a joyful submission to the will and plan of Allah. If any one wants a religion other than that, he is false to his own nature, as he is false to Allah's will and plan. Such a one cannot expect Guidance, for he has deliberately renounced Guidance: "On such people rests the curse of Allah, of His angels and of all mankind. [78]

The holy Quran says: "O ye who believe! Fear Allah as He should be feared, and die not except in a state of Islam".[79]

ABOUT MAKKAH

The first thing created by Allah on the Planet Earth was water. This was followed by the creation of the "Home" (Ka'bah). Ibn Abbas says "When the Throne was on water before creation of heavens and earths, Allah sent soft wind that stroke and got out a rocky spot at the place of the "Home" (i.e Ka'bah) just like a dome. Then Allah extended land from beneath and fixed it with mountains. The first mountain created was Abu Qubais. "So Makkah (is) the mother (of cities) and villages". Mojaheed a renowned historian says: "Allah had created the place of the "Home" (Ka'bah), two thousand years before creating any thing on the earth, and beneath". Ibn. Yagout mentioned in his dictionary thus: "When the Throne was upon water, before creating heavens, Allah sent the wind to strike the water, and then a shape like a dome got out to be the place of the "Home" (i.e Ka'bah). Then Allah extended the land from beneath and fixed the land with mountains".

In a Haddith of Abdullah Ibn Abbas, the holy prophet (PBH) said on the day of triumphant entering into Makkah from Medinah thus: "This country has been sacred by Allah on the day Heavens and Earth were created. It will remain sacred till the Dooms day".

The saying of Allah in holy Quran concerning "The first Home" refers to the holy Ka'bah, and all historians are in agreement with this conclusion- Al-Akbar a renowned historian said: "Ka'bah was stubble on water 40 years before heavens and earth were created and earth circled from it".

HOW KA'BAH WAS BUILT

Ali Ibn Husain said: "Allah the Most High put the "Home" (Ka'bah) upon four (4) pillars of Zabarfad under the Throne (AL'ARSH). He covered them with red corundum, and then He ordered the Angels to leave the Throne and go down and walk round the "Home" (Ka'bah). Since that time, seventy thousand Angels descend from Heavens into the "Home" (Ka'bah) every day for prayers. Allah the Most High mentioned it in the holy Quran, as the much frequented fane. The Angels get down by night to walk round the "Home" (Ka'bah). This is what is called "Tawaf" the pilgrim performs on arrival at the "Home" (Ka'bah). After the performance of the Tawaf " by the angels, they

proceed to Medinah to offer prayer at the grave of the holy prophet (PBH) and then ascend to heaven and never to have another opportunity to visit the "Home" (Ka'bah) till the Day of Judgement, i.e the resurrection Day.

Laith Ibn Muaez said: The holy prophet (PBH) has said: "This "Home" i.e Ka'bah is the 5th of the 15 "Homes: Seven in the lower earth. The highest one among the seven on earth is the Ka'bah ..., the Most frequented fane. Every one of them has security just like the Ka'bah and every "Home" has its visitors like the Ka'bah. The "Homes" are positioned one on to the peak of the other. If one of them falls, the rest will crumble to lower earth".

Now that we have discussed the birth place of the holy prophet (PBH), the beginning of his mission; the city in which he was born, his first marriage life including the death of his first wife and his uncle Abu Talib, and his kicks and blows in Makkah, by those opposed to the message handed to him by the Almighty God; in the next chapter we will begin to discuss the increased persecution resulting in his emigration to Medinah and the subsequent wars waged against him by the enemies which he fought and won.

CHAPTER FIVE

THE BEGINNING OF CONVERTS OF NON MAKKAN PAGANS TO ISLAM

People from all parts of Arabia came to Makkah annually on pilgrimage; among them were people from Medinah. On arrival of such visitors, the holy prophet (PBH) used to preach to them. On one occasion, one of the noblest man in Medinah by name Suwayd Ibn al Samit was approached by Muhammad (PBH) and called him unto God and Islam. Suwayd was respected by the people of Medinah for his bravely, his eloquent poetry, his great honour, and his noble lineage. Suwayd said to Muhammad (PBH) thus: "Perhaps what you have, is like that which I have?"

Muhammad (PBH) asked: "What is that you have?"

Suwayd answered: "The wisdom of Luqman"

Muhammad (PBH) asked: "Can you explain this wisdom?"

Suwayd gave details of this wisdom.

Muhammad (PBH) answered: "Your words are good, but those which I have are even better. For the Quran revealed to me as light and guidance reads thus: "In the name of Allah, Most Gracious, Most Merciful: These are verses of the wise Book, a guide and a mercy to doers of good: Those who establish regular prayer, and give Zakat, and have sure faith in the Hereafter. These are on (true) guidance from their Lord; and these are the ones who will prosper. But there are, among men, those who purchase idle talks, without knowledge (or meaning) to mislead (men) from the path of Allah and throw ridicule (on the path): for such there will be a humiliating chastisement. When our signs are rehearsed to such a one, he turns away in arrogance, as if he heard them not, as if there were deafness in both his ears: announce to him a grievous chastisement. For those who believe and work righteous deeds, there will be Gardens of Bliss to dwell therein. The promise of Allah is true: and He is exalted in power, wise. He created the heavens without any pillars that ye can see; He set on the earth mountains standing firm, lest it should shake with you; and He scattered through it beasts of all kinds. We send down rain from the sky, and produce on the earth every kind of noble creature, in pairs. Such is the creation of Allah: Now show Me what is there that others besides Him have created: Nay, but the transgressors are in manifest error.

"We bestowed (in the past) wisdom on Luqman: "Show (thy) gratitude to Allah". Any who is (so) grateful does so to the profit of his own soul: but if any is ungrateful, verily Allah is free of all wants, worthy of all praise.

"Behold, Luqman said to his son admonishing him "O my son! Join not in worship (others) with Allah, for false worship is indeed the highest –wrong doing". And we have enjoined on man (to be good) to his parents; in travail upon travail did his mother bear him and in years twain was his weaning: (hear the command), "Show gratitude to Me and to thy parents: to Me is (thy final) Goal. But if they strive to make thee join in worship with Me things of which thou hast no knowledge, obey them not; yet bear them company in this life with justice (and consideration), and follow the way of those who turn to Me: In the end the return of you all is to Me; and I will tell you all that ye did. "O my son!" (said Luqman) "If there be the weight of a mustard seed and it were (hidden) in a rock, or (anywhere) in the heavens or on earth, Allah will bring it forth: for Allah is subtle and Aware. O my son! Establish regular prayer, enjoin what is just, and forbid what is wrong: And bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs. And swell not thy cheek (for pride) at men. Nor walk in insolence through the earth: For Allah loveth not any arrogant boaster. And be moderate in thy pace, and lower thy voice; for the hachest of sounds without doubt is the braying of the ass"

"Do ye not see that Allah has subjected to your (use) all things in the heavens and on earth, and has made His bounties flow to you in exceeding measure, (both) seen and unseen? Yet there are among men those who disputes about Allah without knowledge and without guidance, and without a Book to enlighten them! When they are told to follow the (Revelation) that Allah has sent down, they say: "Nay we shall follow the ways that we found our fathers (following). What! Even it is Satan beckoning them to the chastisement of he (Blazing) fire? Whoever submits his whole self to Allah, and is doer of good has grasped indeed the firmest handhold: And to Allah shall all things return. But if any reject faith, let not his rejection grieve thee: to us is their (eventual) returning, and we shall tell them the truth of their deeds: for Allah knows well all that is in (men's) hearts. We grant them their pleasure for a little while; in the end shall we drive them to chastisement unrelenting. If thou ask them, who it is that created the heavens and the earth. They will certainly say, "Allah" say: "Praise be to Allah! But most of them know not. To Allah belong all things in heaven and earth: verily Allah is He (that is) free of all wants; worthy of all praise. And if all the trees on earth were pens and Ocean (were ink) with seven Oceans behind it to add to its (supply), yet would not the words of Allah be exhausted (in the writing): For Allah is exalted in power, full of wisdom. And your creation, or your resurrection is in no wise but, as an individual soul: For Allah is He who Hears and Sees (all things). Seest thou not that Allah merges Night into Day, and He merges Day into Night; that He has subjected the sun and the moon (to His Law), each running its course for a term appointed, and that Allah is well acquainted with all that ye do? That is because Allah is the Truth and because whatever else they invoke beside Him is falsehood; and because Allah, -He is the Most High, Most Great.

"Seest thou not that the ships sail through the Ocean by the grace of Allah?-that He may show you of His signs? Verily in this are signs for all who constantly persevere and give thanks. When a wave covers them like the canopy (of clouds) they call upon Allah, offering Him sincere devotion. But when He has delivered them safely to land, there are among them those that falter between (right and wrong). But none reject our signs except –only a perfidious ungrateful (wretch)!"

"O mankind! Do your duty to your Lord and fear (the coming of) a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the promise of Allah is true: let not then this present life deceive you. nor let the chief Deceiver deceive you about Allah. Verily the knowledge of the Hour is with Allah (alone). It is He who sends down rain, and He who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: Nor does anyone know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things)".[80]

Suwayd was pleased with what he heard, and said: "That is indeed good". When he left Muhammad (PBH), he was in deep thought and eventually converted to Islam.

IYAS IBN MU'ADH'S CONVERSION TO ISLAM

There was enmity between two major tribes in Medinah-al Aws and al Khazraj. This enmity caused each of the two hostile tribes to seek alliance with other tribes to consolidate its power. It was in search of an alliance from the Quraish against al Khazraj that Abu al Haysar Anas Ibn Rafi came to Makkah with a number of men from Banu Abd al Ashhah, including Iyas Ibn Mu'adh. After Muhammad (PBH) heard of their arrival from Medinah, he visited them and called them unto Islam and read to them the holy Quran. When he finished reading the Quran, Iyas Ibn Mu'adh, still a young boy and of tender age, rose and said: "O my people, this is by God far better than your religion". And immediately accepted Islam.

After the war between the two enemy tribes- al Aws and al Khazraj, was over and the words of Muhammad have spread in Medinah, the two tribes came to see in Muhammad a prophet, a messenger of God, and a worthy leader.

A group of al Khazraj made a pilgrimage to Makkah where they were met by Muhammad (PBH) and asked about their affairs. The holy prophet (PBH) knew that they were clients of the Jews. In order to keep their clients in check, the Jews used to threaten them that a new prophet was about to appear whom they would follow and bring to any of their enemies that dared oppose them the total destruction which was meted out to the ancient tribes of Ad and Iram. When the holy prophet talked to this group and called them unto God, they looked to one another and said: "By God this is the prophet by whom the Jews had threatened us. Let us accept him before they do". They responded favourably to Muhammad (PBH)'s call unto God, and were all converted into Islam and said: "We have left our people al Aws and al Khazraj, who are alienated from one another and are full of hatred for one another. How I wish they might meet you and unite under your leadership! Should this ever become the case, you will be the strongest man in Arabia". The group included in their numbers two men from Banu al Najjar, the uncles of Abd al Muttalib, and the grand father of Muhammad who had protected him ever since his birth. The group returned to Medinah and reported to their people their conversion to the new Faith. Their relatives received the news with joy and with enthusiasm, for now they could boast of a religion that made them monotheists like the Jews, and indeed more excellent than that of the Jews. Soon the name of Muhammad (PBH) was on the lips of the people of al Aws and al Khazraj with reverence and awe.

THE FIRST COVENANT OF AQABAH

As the holy month approached and the pilgrimage season returned, twelve men from Medinah came to Makkah. They met the holy prophet (PBH) at al

Agabah and entered into an alliance with him known as "The first covenant of al Agabah". In the covenant they agreed to adhere to the absolute Unity of God, neither to steal nor to commit adultery, neither to kill their children nor knowingly to commit any evil, and not to fail to obey God in His commandment of any good. They were satisfied that, in case they succeeded in living the life of virtue and obedience, their reward would be Paradise; otherwise their judgement belonged to God. On their departure from Agabah to Medinah, Muhammad (PBH) sent with them Mus'ab Ibn Umayr to teach them the Quran and the precepts of Islam. After this covenant Islam spread like a wild fire in Medinah. Mus'ab resided with the Muslims of al Aws and al Khazraj and taught them the religion of God and the revelation of truth while their members increased with new converts everyday.

When the holy month returned Mus'ab traveled to Makkah and reported to Muhammad (PBH) of the progress of the Muslims in Medinah, and that "in solidarity and power, a greater number of them, surpassing their predecessors in faith, would be arriving this season to perform the pilgrimage". The holy prophet (PBH) was pleased with the report of Mus'ab and prayed for him.

THE SECOND COVENANT OF AGABAH

The year 622 C.E saw a great number of pilgrims, seventy-three men and two women from Medinah. When Muhammad (PBH) learned of their arrival, he secretly contacted their leaders; for a meeting. They agreed to meet at al Agabah during the night of the second day following the pilgrimage. The Muslims of Medinah kept this appointment secret and did not inform the unbelievers among their own tribes. At night they secretly reached Agabah and ascended the mountain and waited for the arrival of the holy prophet (PBH).

Muhammad arrived with his uncle al Abbas Ibn Abd al Muttalib. At that time, al Abbas has not yet converted to Islam, but knew from Muhammad (PHB) that the meeting was met to conclude an alliance which might incite Quraish to a war of aggression as much as it was designed to achieve peace and security. He also learnt from Muhammad (PBH) that the new group would protect him personally, a situation favoured by Banu al Muttalib and Banu Hashim. Anxious to strengthen his nephew against a war, al Abbas sought to make sure that among this group from Medinah, Muhammad (PBH) would find real helpers and allies. Consequently, he was the first one to open the discussion. He said: "O men from Khazraj, and al Aws, Muhammad's enemies are known to you. We have protected him even against those of his own people who do not believe in the new faith. Among us he stands strong and secure. But he insisted on joining your party. If you find yourselves capable of fulfilling toward him what you have promised, then you may proceed. But if you would betray him and send him over to his enemies once he has joined your party, you had better now say so and leave him alone".

After hearing this speech from al Abbas, the men from Medinah said: "We have heard what you have said, O "Abbas" and turning to the holy prophet (PBH), they said: "O prophet of God, speak out and choose for yourself and your Lord what you desire".

Muhammad (PBH), after reciting some verses from the holy Quran preached his faith in God in moving terms. He then said to the men from Medinah thus: "I covenant with you on the condition that you will protect me against all enemies, just as you would protect your women and children".

Al Bara Ibn Marur, who was chief of his people and their elder said: "I entered into Islam after the first covenant of al Agabah. Since then I have been fulfilling all that Islam required of a Muslim. I hereby agree to covenant with the holy prophet (PBH) protection that people of Medinah extend to their women and children. Accordingly: "We have covenanted with you, O prophet of God. By God, we are men of many wars; we are men of the sword, having inherited it from father unto son". Another leader of the group, Abu al Haytham Ibn al Tayyihan said, "O prophet of God, there are pacts between us and some Jews which we are going to denounce. Should your cause succeed later on among your own tribe, would you return to them and leave us alone in Medinah?"

Muhammad smiled and said, "No, rather, your blood is my blood and your destruction is my destruction. You are of me and I am of you. I shall fight whomsoever you fight and make peace with whomsoever you will make peace".

The people were about to rise and give covenant to Muhammad when al Abbas Ibn Ubadah interrupted and said: "O men of Khazraj! Are you fully aware of what you are about to covenant with this man? You are about to covenant with him to make war against all sorts of men without discrimination. If you have any fear that should you lose your wealth and should your leaders fall by the sword, you might betray Muhammad, say so now and withdraw from this covenant. For if you do not and then betray your oath, you will have lost this world as well as the next. But if you feel certain

that you can stand by him and fulfill this oath, notwithstanding the loss of your property and the murder of your dear ones, then go ahead and covenant with him. He is by God, the best gain in this world and in the next.

All the people present answered together "we take him despite all threats to property, wealth and life. Tell us, O prophet of God, what will be our reward, if we remain true to this oath?"

With his usual self-reliance Muhammad answered: "By Allah, Paradise will be your reward".

They stretched out there hands to him, and he to them, and the covenant was concluded.

The holy prophet (PBH) then said: "Elect among yourselves twelve representatives who will be responsible to me regarding your behaviour and conduct".

They responded by electing nine from al Khazraj and three from al Aws.

Thereafter the holy prophet (PBH) addressed them thus: "You are the guarantors of your people, just as the disciples were guarantors of theirs before Jesus, son of Mary. I, for my part, am the guarantor of my people". "Such was the nature of the second covenant which included the words: "We have covenanted to listen and to obey in health and in sickness, in fortune and misfortune, to tell the truth wherever we might be and, at all times, to fear none in the cause of God".

No sooner had they terminated their meeting, they heard a crier warning the Quraish in the following words, "Muhammad and the apostates have covenanted to make war against you". The crier had no details of the meeting, he based his cries on suspicion. He thought by so doing and any agreement Muhammad (PBH) must have reached with his followers from Medinah could be ruined. Al Khazraj and Al Aws stood firm by their covenant with vehemence for al Abbas Ibn Ubadah went to Muhammad (PBH) immediately after he heard the crier, and said: "By God who has sent you with the truth, if you order us to pounce upon Mina tomorrow morning with or swords, we shall do so".

Muhammad (PBH) answered: "God has not commanded us to fight. Return to your quarters".

The covenanters returned to their quarters and slept until the morning. But the Quraish became very disturbed and decided to send their leaders to discuss the matter with the al Khazraj in their own quarters. They blamed them for their covenant with Muhammad (PBH) "We seek no war against you. We wonder why you covenanted with Muhammad (PBH) to fight us". The unbelievers of al Khazraj who were not invited to the covenant meeting, and knew nothing about it said, in response to the Quraish leaders, "we are amused at your worries for nothing of the sort took place". The Muslims among them with whom the covenant was made kept silent in order not to embarrass them. Accordingly the Quraish leaders believed the claim of their co-religionists. Thus the news was neither confirmed nor denied, and the Quraish allowed the matter to die down until new evidence was found as regards the covenant.

The people of Medinah returned to their city before the Quraish could reach any certainly about the covenant. When later the Quraish got the full details of the covenant, they organized themselves and ran after the people of Medinah who had already left Makkah for Medinah the previous day but could not catch up with them except Sa'd Ibn Ubadah. They took him to Makkah in chains and tortured him until Jubayr Ibn Mutam Ibn Adiyy rescued him. He was ransomed by al Harith Ibn Umayyah as he was their business agent in Medinah whenever they passed by Medinah on their way to al Sham. The Quraish intensified their hostility against Muhammad (PBH) and his followers in Makkah and as no command had been received from God to fight back, both Hamza and Omar kept their cool waiting for directive from Muhammad (PBH). Seeing the increasingly grave situation his followers and himself were in, Muhammad commanded his companions to begin to exit from Makkah to Medinah in very small groups so that they would not give cause to Quraish to suspect or attack them. The Muslims began their exodus individually and in small groups. When the Quraish realized the movements of Muslims, they organized themselves and began to return those whom they could catch back to Makkah for all kinds of torture, sufferings and punishment. The Quraish counter measure to the covenant was carried out with such a zeal and determination that man and wife were separated whenever it was discovered that a pair wanted to exit from Makkah. The Muslims, nonetheless, continued to exit from Makkah to Medinah. At a stage, Abu Bakr asked the holy prophet (PBH) for permission to emigrate to Medinah. The holy prophet advised him thus: "Do not hurry; perhaps God may yet give you a companion for your trip".

As the Muslims exit was on the alarming increase, the Quraish began to be apprehensive lest the holy prophet himself emigrate to Medinah. The Muslims in the city of Medinah had become so numerous that the dominion of the city was almost theirs. The continued arrival of Muslims in Medinah from Makkah consolidated and increased Muslim power in the city.

The Quraish leaders held a meeting and deliberated on the following issues for a firm resolution.

(1) "We know Muhammad to be a very strong and tenacious man who hold only to his God alone. He is unwavering man who feared neither harm nor death. Such a man has formed alliance with the warriors of Medinah- al Khazraj and al Aws. This alliance will no doubt strengthen Muhammad and his companion's freedom to conduct their missionary activity. This can lead to his increased attacks upon our idols in Ka'bah and our mode of worship".

(2) "We fear that, should he Muhammad exit from Makkah to Medinah and become the leader of Medinah warriors, the people of Medinah may seek to attack Makkah or at least cut off our trade route to al Sham. Again, the Muslims can seize such an opportunity to avenge for the isolation and boycott we meted out to them previously in Makkah on account of their new faith".

(3) "If we should succeed in keeping Muhammad in Makkah and prevent him from emigrating to Medinah to join his companions, the possibility is there that the al Khazraj and al Aws together with teaming Muslims from Makkah, now in Medinah, can attack Makkah in defense of their prophet".

After deliberating on the forgoing issues, they resolved that the only solution was to kill Muhammad (PBH). They weighed this decision against the possible civil war that would follow: Banu Hashim and Banu al Muttalib would surely seek to avenge Muhammad's blood; and Quraish feared civil war; as such would bring a greater danger than that which they feared might come from the side of Medinah.

Finally, they concluded that the best solution was that each one of their clans should delegate a strong youth and arm him with a sharp sword so that all these delegates could kill Muhammad together in one stroke; thereby making his death every one's responsibility; and again, thereby making vengeance on the part of Banu Abd Manaf virtually impossible. They thought that by so doing the story of Muhammad (PBH) would become a matter of the past, and the division in Makkah would come to an end: Those of them that had emigrated to Medinah would then return to their tribe to continue with them in idol worship. The ways and manners they executed their evil plans and failed are contained in the next chapter Six

THE RELIGIONS SITUATION IN MEDINAH BEFORE THE 1ST AND 2ND COVENANTS OF AGABAH

Before al Khazraj and al Aws entered into the 1st and second covenants with the holy prophet Muhammad (PBH) they had their pagan religions. There were Jews in Medinah whom they hated and fought for many years. There were also Christians from the east of Roman Empire who also hated the Jews very strongly on account of their crucifixion and tortures of Jesus Christ, son Mary. These Christians had raided Medinah in the past for the express purpose of killing its Jews citizens.

When they could not succeed, they sought the assistance of al Aws and al Khazraj in order to exterminate the Jews in Medinah. Such was responsible for the death of many Jews and deprived the Jews community of its dominant power and influence in the city of Medinah.

The alliance with the Christians crusaders raised al Aws and al Khazraj position and power greater than that which trade relations with the Byzantines had hitherto established for them. The surviving Jews hated al Aws and al Khazraj: the enemity was thus deeply rooted in the hearts and minds of both parties.

The surviving Jews quickly realized that they neither had the power nor numerical strength needed to meet force with force any longer, and the continuation of such an adventure would in the end result in their own extermination in the event that al Aws and al Khazraj ever find allies among their co-religionists in Arabia. As a strategy, instead of victory in battle, they devised a tactics to create a discord between al Aws and al Khazraj, causing the two tribes to hate and fight each other. Their scheme worked for them as the two tribes were soon at each others throat. Through the continuing hostility between the two tribes, the Jews regained their position, increased their trade and wealth, including prestige which they had lost previously.

THE JEWS SPIRITUAL INFLUENCE

In religious matters, the Jews exerted greater influence upon al Aws and al Khazraj than they had over any other tribe of Arabia:

(1) In the realm of the spirit, the Jews were adherents of a monotheistic faith: the religion of Moses (i.e The Torah). In the Book of Moses they knew of the coming of the holy prophet Muhammad and used to threatened al Aws and al Khazraj with it, that when he shall come he would destroy them and the idols they worship. That it was written in Torah in the hand writing of Moses and Joshua that Muhammad was the only man to whom the secrets of God were clearly known; who would bring salvation to the world. "Blessed shall they be that shall listen to his words because God shall over shadow (him and his followers) with His mercy even as this palm tree overshadoweth us. Yea, even as this tree protecteth us from the burning heat of the sun, even so the mercy of God will protect from Satan them that (shall) believe in that man". "...His name is Mohammed, messenger of God, and when he cometh into the world, even as the rain maketh the earth to bear fruit when for a long time it hath not rained, even so shall he be occasion of good works among men, through the abundant mercy which he shall bring. For he is a white cloud full of the mercy of God; which mercy God shall sprinkle upon the faithfuls like rain. He shall shed light upon the darkness of all that the prophets have said. When he shall come, God shall give to him as it were the seal of His hand insomuch that he shall carry salvation and mercy to all nations of the world that shall receive his doctrine (Islam). He shall come with power upon the ungodly, and shall destroy idolatry, insomuch that he shall make Satan confounded for so promised God to Abraham, saying: "Behold, in thy seed I will bless all the tribes of the earth, and as thou hast broken in pieces the idols, O Abraham, even so shall thy seed do. (GB.Ch. 43).

(2) al Aws and al Khazraj would have embraced the religion of the Jews. Unfortunately the Jews had thought of themselves as God's chosen people and refused to allow a non-Jew to share with them such a favoured position. It was for this reason they could not missionarize their faith. Instead they blocked the road for al Aws and al Khazraj to embrace the religion of Moses. Nevertheless, due to trade relations, they became more prepared for spiritual and religious discussion with the Jews than other Arab. This was what made it easy for al Aws and al Khazraj to respond to the spiritual call of Muhammad (PBH) with understanding and enthusiasm which finally led to the 1st and second covenant of al Agabah.

CHAPTER SIX

THE HOLY PROPHET'S EMIGRATION TO MEDINAH

The Quraish intensified their hostility, and vicious attacks against Muhammad (PBH) and his followers. He took all their vicious kicks after kicks, blows after blows, with patience, perseverance and prayers. Allah was with him and had consoled him thus: "Thus have we made for every prophet enemy among sinners"[81]. It is indeed the nature of sin to be hostile to Truth and Righteousness; fortunately, such hostility never adversely affect Allah's will and plan. Again, Allah had already encouraged Muhammad (PBH) to spread His word with persevering patience and prayer, "Nay seek (Allah's) help with patient, perseverance and prayer. It is indeed hard except to those who are humble. Who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him"[82]. Or do you think that ye shall enter the Garden (Of Bliss) without such (trials) as come to those who passed away before you? They encountered sufferings and adversity and were so shaken in spirit that even the messenger and those of faith who were with him cried: 'When (will come) the help of Allah: Ah! Verily the help of Allah is always near![83]

The persecution continued like a wave of Ocean waters, and when Muhammad (PBH) became aware that the Quraish had concluded their plot to kill him, he made quick arrangement under Divine inspiration, to emigrate to Medinah. He prayed thus: "O my Lord, Allah, let me out as a truest outer, and let me enter as a truest enter, and help me of Thy Great help" [84] Allah accepted his prayers and came out of his house disguised as narrated by Aisha (May Allah be gracious to her) thus: "One day as we were sitting at Abu Bakr's house at noon, somebody came in saying that the messenger of Allah (PBH), was coming disguised at a time he never came (before). Then at that moment Abu Bakr said that there must be an important matter. The prophet of Allah entered and asked Abu Bakr to come out; Abu Bakr got up and met him outside and talked together.

'They prepared two camels belonging to Abu Bakr to embark on the journey. He gave one of the camels to the holy prophet (PBH) and the other one for himself. They left and stayed at Ghari Hira'a (a cave in the mountain Thor, near Makkah) for three (3) days and nights. Then they paid a man who was a believer in Quraish religion under a promise of secrecy from him to lead them to Medinah'.

'The people of Medinah already knew that the holy prophet of Allah was on the way coming to them. So they got out everyday in multitude to wait for him. They finally arrived in Medinah on a Monday during the month of Rabia al Awal. On arrival, the holy Prophet (PBH) stayed about fifteen nights at the house of Bany Amr Ibn. Oaf, and built a Mosque there in which he prayed. Thereafter, he mounted his she-camel, and people began to walk behind him till the she-camel, stopped (by Divine inspiration) at the place on which the holy prophet built his great Mosque, known as the Mosque of the holy Prophet in Medinah'.

'The holy prophet after dismounting from the she-camel, prayed and besought Allah to make Medinah a lovely place to them as Makkah was'.

'The holy prophet (PBH) left Ali Ibn Abu Talib behind in Makkah to settle all the debts the holy prophet (PBH) owed to people. This took Ali three days to finalize and accomplished. When he finished the assignment, he left Makkah and joined the holy prophet (PBH) in Medinah. All the followers of Muhammad (PBH) in Makkah left Makkah to Medinah, except those whose relatives prevented by force that stayed behind".

MEDINAH

Medinah had many names: It was known as Yathrib, the land of Allah, the land of immigration, the land of Faith, the Home of the messenger, Al- Haram, the Haram of the prophet, the Good Country, Dar Al –Sunna, Dar Al-Iman, Dar Al- Hidjra, Dar Al-Fata, Al-Shafia, the capital, the Dome village of the messenger, the Heart of Faith and many other names.

Muhammad (PBH) emigrated to Medinah by inspiration to the city where his father died and buried, where Banu al Najjar, uncle of his ancestor Abd al Muttalib lived, a city where the relatives of his mother lived, a city in close proximity to the place where his mother died and burned; and a city that stood in the direction of al-Aqsa Mosque in Jerusalem, toward which he prayed and where stood the shrines of his two predecessors: Moses and

Jesus (peace be upon them). Consequently, Medinah became the capital from which Islam conquered and spread through out the nook and cranny of the earth.

THE SPREAD OF ISLAM IN MEDINAH

At the start of Muhammad (PBH)'s mission in Medinah, no thought was given to acquisition of property, nor wealth and nor trade. His pre-occupation was the realization of security for himself and his followers; Their right to worship as they pleased on an equal footing with men of other faiths: It was absolutely necessary that the Muslims, the Jews and the Christians have an equal opportunity in their exercise of religious freedom as well as in their freedom to hold different opinions and to preach their own faiths. As far as the holy prophet (PBH) was concerned, it was through only such freedom that victory could be guaranteed for the truth to prevail and progress of the world toward perfection in the higher unity of mankind achieved: The pagans were bent on waging war against this freedom of worship in order to further the cause of falsehood, give power to the forces of darkness, cut the shinning light within the soul of every man, calling him to merge his will with the will and plan of the Almighty God.

This orientation of the holy prophet (PBH) exposed Islam to be a religion of peace, and not of fighting, hostility and war. Fighting was made by the holy prophet (PBH) as the last resort in defence of this freedom and in delivering the message he received from God Almighty to the human race.

The unbelievers among al Aws and al Khazraji hatched a plot to create discord between the Jews and the Muslims in Medinah. The Jews for their part, gave Muhammad a rousing welcome in the hope that he had come to strengthen their position in the city. Again they needed a leader like Muhammad to strengthen their opposition to Christendom, and to avenge their banishment from Palestine the land of promise and their national home, and they considered themselves as God's chosen people. This was the political stage of Muhammad (PBH)'s mission.

THE POLITICAL STAGE OF MUHAMMAD (PBH)'S MISSION

As mentioned already, the holy prophet (PBH), after settling down, became pre-occupied on how to evolve the one best way to ensure necessary measures for guaranteeing security and Freedom of worship in Medinah. He decided to first and foremost put his house in order: That was to put a system in place to ensure Muslim brotherhood. Muslims were either Muhajirun or Ansar: The Muhajirun Muslims were those from Makkah, and the Ansar Muslims were those of Medinah origin who entered into the 1st and second covenant of al Agaba with the holy prophet (PBH): the al Khazraj and al Aws.

The unbelievers belong to either al Aws or al Khazraj and were committed to a long history of mutual hostility as detailed earlier. There were of course the Jews that lived within the city and the suburb with also long history of mutual hostility. Muhammad (PBH) feared that despite the strongest ties with which the new religion had bound the Muslims, the old hatred and prejudices might someday break out resulting in a new hostility between them.

He held a meeting with Abu Bakr and Omar and discussed with them how to reorganize Muslims ranks so as to consolidate their unity and to wipe out every possibility of a resurgence of division and hostility. The following decisions were arrived at:

(1) Muslims must fraternize with one another for the sake of God and bind themselves together by way of inter marriages; and

(2) Muslims must bound themselves together in a bond of mutual assistance for the sake of God.

The holy prophet (PBH) made a proclamation in this regard; and it was this that transformed that bond into one of blood and real fraternity; resulting in genuine brotherhood which forged the Muslims ranks into an indivisible unity.

As regards the Jews, he returned their rousing welcome in equally forth-right terms: He visited their chiefs and cultivated friendship with their nobles: He respected them for the following reasons among others:

(1) The Jews were scrpturists and monotheists;

(2) They observed fasting regularly which he did with them on the days they fasted; and

(3) The Jews practiced regular prayers which he observed with them facing Jerusalem.

The Jews on the other hand respected Muhammad (PBH) for the above reasons including the following:

(1) The Jews knew from their Books the coming of Muhammad (PBH) as the messenger of God who would bring salvation to the world: they knew "he is adorned with the spirit of understanding and counsel, the spirit of wisdom and might. The spirit of fear and love, the spirit of prudence and temperance, the spirit of charity and mercy, the spirit of Justice and piety, the spirit of gentleness and patience, which he hath received from God three times more than He hath given to all creatures; and

(2) They had already seen these prophecised qualities in Muhammad (PBH) on his arrival in Medinah.

All these convinced the Jews to conclude the pact of friendship alliance with Muhammad (PBH): to co-operate to safeguard religious freedom and respect for one another throughout the city of Medinah. Consequently Muhammad (PBH) was entrusted by all and sundry in Medinah to put in place a covenant between the Muhajirun and Ansar on one side and the Jews on the other. The covenant enhanced the Jews' position and religion in Medinah as it defined their rights as well as their duties in the society.

THE MEDINAH COVENANT

The following was the full text of the Medinah covenant put in place by Muhammad (PBH) to regulate affairs in Medinah city:

(1) "In the name of God, the compassionate, the Merciful.

(2) This is a covenant given by Muhammad to the believers and Muslims of Quraish, Yathrib, and those who followed them, joined them and fought with them: They constitute one Ummah to the exclusion of all other men.

(3) As that was their custom, the Muhajirum from Quraish are bound together and shall ransom their prisoners in kindness and justice as believers do. Following their own custom, Banu Awf are bound together as they have been before.

(4) Every clan of them shall ransom its prisoners with the kindness and justice common among believers.

(5) The believers shall leave none of their members in destitution without giving him in kindness what he needs by way of ransom or bloodwet.

(6) No believer shall take as an ally a freed man of another Muslim without the permission of his previous master.

(7) All pious believers shall rise as one man against whosoever rebels or seek to commit injustice, aggression, sin, or spread mutual enmity between the believers, even though he may be one of their sons.

(8) No believer shall slay a believer in retaliation for an unbeliever neither shall he assist an unbeliever against a believer.

(9) Just as God's bond is one and indivisible, all believers shall stand behind the commitment of the least of them.

(10) All believer are bounded one to another to the exclusion of other men.

(11) Any Jew who follows us is entitled to our assistance and the same rights as any one of us, without injustice.

(12) This pact Islamica is one and indivisible; No believer shall enter into a separate peace without all other believers whenever there is fighting in the cause of God, but will do so only on the basis of equality and justice to all others.

(13) In every military expedition we undertake our members shall be accompanied by others committed to the same objective.

(14) All believers shall avenge the blood of one another whenever any one of them falls fighting in the cause of God.

(15) The pious believers follow the best and most upright guidance. No believer shall be allowed to place under his protection against the interest of a believer, any wealth or person belonging to Quraish.

(16) Whoever is convicted of killing a believer deliberately but without righteous cause shall be liable to the relatives of the killed. Until the latter are satisfied, the killer shall be subject to retaliation by each and every believer. The killer shall have no rights whatsoever until this right of the believer is satisfied.

(17) Whoever has entered into this covenant and believe in God and the last Day shall never protect or give shelter to a convict or a criminal; whoever does so shall be cursed by God and upon him shall the divine wrath fall on the Day of Judgement. Neither repentance nor ransom shall be acceptable from him.

(18) No object of contention among you may not be referred to God and to Muhammad (PBH) for judgement.

(19) As the Jews fight on the side of the believers, they shall spend of their wealth on equal par with the believers.

(20) The Jews have their religion and the Muslims theirs. Both enjoy the security of their own populace and clients except the unjust and the criminal among them. The unjust or the criminal, destroys only himself and his family.

(21) The Jews of Banu al Najjar, Banu al Harith, Banu Sa'idah, Banu Jusham, Banu al Aws, Banu al Akhazraj, Banu Tha'labah, Jafnah, and Banu al Shutaybah to all the same rights and privileges applied as to the Jews of Banu Aws and Banu al Khazraj. The clients of the tribe of Tha'labah enjoy the same rights and duties as the members of the tribe themselves. Likewise, the clients of the Jews, as the Jews themselves.

(22) None of the foregoing shall go out to war except with the permission of Muhammad (PBH); though none may be prevented from taking revenge for a wound inflicted upon him.

(23) Whoever murders any-one will have murdered himself and the members of his family, unless it be the case of a man suffering a wrong, for God will accept his action.

(24) The Jews shall bear their public expenses and so will the Muslims. Each shall assist the other against any violator of this covenant. Their

relationship shall be one of mutual assistance and charity rather than harm and aggression.

(25) However, no man is liable to a crime committed by his ally. Assistance is due to the party suffering an injustice, not to one perpetrating it.

(26) Since the Jews fight on the side of the believers, they shall spend their wealth on a par with them.

(27) The town of Yathrib shall constitute a sanctuary for the parties of this covenant. Their neighbours shall be treated as themselves as long as they perpetrate no crime and commit no harm.

(28) No woman may be taken under protection without the consent of her family.

(29) Whatever difference or dispute between the parties to this covenant remains unsolved shall be referred to God and to Muhammad, the prophet of God.

(30.1)God is the guarantor of the piety and goodness that is embodied in this covenant. Neither the Quraish nor their allies shall be given any protection.

(30.2)If they are called to cease hostilities and to enter into peace, they shall be bound to do so in the interest of peace.

(30.3)If on the one hand, they call upon the Muslims to cease hostilities and to enter into a peace, the Muslims shall be bound to do so and maintain the peace except when the war is against their religion.

(31) To every smaller group belongs the share which is due as members of the larger group which is party to this covenant.

(32) The Jews of al Aws, and al Akhazraj as well as their clients, are entitled to the same rights as this covenant has granted to its parties together with the goodness and charity of the latter.

(33) Charity and goodness are clearly distinguishable from crime and injury, and there is no responsibility except for one's own deeds.

(34) God is the guarantor of the Truth and Goodwill of this covenant.

(35) This covenant shall constitute no protection for the unjust or the criminal. Whoever goes out to fight as well as whoever stays at home shall be safe and secure in this city unless he has perpetrated an injustice or committed a crime.

(35.01)God grants His protection to whosoever acts in piety, charity and goodness".

This document put in place by Muhammad (PBH), to manage the affairs of Yathrib, and regulate individual behaviour was at a time and era of exploitation, tyranny and unprecedented corrupt practices in the world. This is about 14 Centuries ago, and still finds its relevance in today's world. Though the Jews of Banu Qurayzah, Banu al Nader, and Banu Qaynuqa did not sign this covenant at its conclusion, but they did enter later on into like pacts with the holy prophet (PBH). Thus Medinah and all the territories surrounding it became inviolate to their peoples who were now bound to rise to their defense and protection together. These people became bound to guarantee one another in the implementation of the covenant, in the establishment of the rights arising therefrom, and in the provision of freedom it has called for.

Muhammad (PBH) was satisfied with the result of his negotiations: The Muslims felt secure in their religion and began to practice its duties and precepts as individuals and groups in public without fear of attack or harm from any source. Consequently, those who emigrated to Abyssinia joined their fellow Muslims in Medinah.

ESTABLISHMENT OF RULES AND REGULATIONS BY MUHAMMAD (PBH)

After the overall strategy for security had been put in place, Muhammad (PBH) turned his attention to the Muslim Umma as to the one best way to worship God, and God alone without any partner or association:

(1) The first thing was prayer: the processes of which were ordered by Muhammad (PBH) as follows:

1.01 TIME OF PRAYER

(a) "Subh prayers when all the stars are visible and like a haze in the sky".
(b) "Dhur prayer any time from when the afternoon shade is the length of your forearm until the length of your shadow matches your height".
(c) "Asr prayer- commences when the sun is still pure white…".
(d) "Magrib prayer when the sun has set".
(e) Isha prayer- anytime from when the redness in the western sky has disappeared until a third of the night has passed"[85].

1.02 ABLUTION

(a) Say: "In the name of Allah, Most Gracious, Most Merciful"
(b) Wash hands three (3) times with clean water.
(c) Rinsed mouth, and snuffed up water three (3) times;
(d) Clear nose with water three (3) times;
(e) Wash face three (3) times;
(f) Wash right arm up to the elbow three (3) times then the left like that;
(g) Wipe head with both hands from front to back to the nape of the neck and bring them to front;
(h) Insert forefingers in the ears and wipe the outside with the thumbs" [86].

NOTES

1. "In performing ablution, let water run between the fingers (and toes), and snuff up water freely unless you are fasting" [87].

2. "When ablution is concluded say: I testify that there is no god but Allah, who has no partner, and I testify that Muhammad is His messenger and apostle".

REWARD

At this stage the eight gates of Paradise will be opened for you, and to enter by the gate of your choice" [88].

1.03 THE CALL TO PRAYER –ADHAN (AZAN)

Ever since Muhammad (PBH) arrived in Medinah, whenever it was time for prayer, the people assembled around him without a formal call for prayer: Some believers were arriving late to prayers as they lived scattered all over the city. The holy prophet began to consider ways and manners to alert believers wherever they were in the city to come for prayer. He first considered the use of a horn like the Jews, or the use of clapper following the style of the Christians. As he was discussing the matter with Abu Bakr and Omar, one of his followers, Abdullah Ibn Zaid Ibn Abd Rabihi came in to see the holy prophet (PBH). He reported to him that he had a dream that he would like to discuss with him.

The holy prophet (PBH) asked Abdullah Ibn Zaid: "What was the dream about?"

Abdullah answered: "As I was sleeping I dreamed a man appeared to me and told me to say: "Allah is Most Great. Allah is Most Great; I bear witness that there is no god but Allah. I bear witness that Muhammad is the messenger of Allah. Come to prayer. Come to salvation. Allah is Most Great. Allah is Most Great. There is no god but Allah". "I mentioned the wording of the call to prayer repeating the Takbir four (4) times without Tarji and the Iqama except the phrase that the time of prayer has come".

The holy prophet (PBH) said: "It is genuine vision" and ordered the Adhan to be taught to Bilal to be calling prayers because of his beautiful voice; and to add to Morning Prayer the praise: "Prayer is better than sleep". Immediately the caller mention 'Come to salvation" he must then say: "Prayer is better than sleep" as follows: "Allah is Most Great. Allah is Most Great. I bear witness that Muhammad is the messenger of Allah. Come to prayer. Come to salvation. Prayer is better than sleep. Allah is Most Great. Allah is Most Great. There is no god but Allah".

The Islamic call to prayer was equally a call to Islam sung beautifully by a beautiful voice and carried on the waves of the air unto all corners of the horizon and on to the high heavens. It was a call which penetrated the ear of life itself. One of the American Astronauts that first landed and walked on the moon, when on a visit to Egypt and heard the call to prayer, confirmed that he heard such a sung while they were on the moon.

The system of prayer was followed by other systems which included Funeral Service, Pilgrimage; Business transactions; marriage; Punishments; Jihad, Food, Oath and vows; Judgement, Emancipation, good behavour, kindness and joining ties of relationship; Abstinence and piety, Exhortation to good characters, Remembrance of Allah and Supplications etc. Thus, peace and freedom was made constitutional by the Islamic principles: That no man has any authority over any other, that religion belongs to God alone, that service is to Him alone, that before Him all men are absolutely equal, and that nothing differentiates them except their works and intentions, and that there was no compulsion in religion.

Consequently, the atmosphere of Medinah finally became cleared of all impediments and Muhammad began to openly proclaim his teachings and laid down the solid foundation of Islamic civilization: An achievement not recorded by any prophet before him. May increasing peace and blessings of Allah be upon him and his family, his companions and their families: may Allah join all the righteous momin with them in the highest and most honoured building in Janat Firdaus unexamined –Amen.

The holy prophet (PBH) opened the first sermon he delivered in Medinah with the following statement: "Whoever can protect his face from the fire even with a basket of dates, let him do so; and whoever does not find even that much, then let him do so with a word, for the good word brings a reward ten times greater than itself". In his second sermon, the holy prophet (PBH) said: "Worship God and do not associate any being with Him. Fear and revere Him as He ought to be feared and revered. Be true unto Him by saying always the best that can be said. Love one another in the spirit of God. God is displeased whenever His covenant is violated". By this and other exhortations, the holy prophet (PBH) used to counsel his companions and preach to the people in his Mosque, leaning against one of the date trunks supporting the ceiling. Later on, he ordered a pulpit of three (3) steps to be made for him for use as follows: the 2nd step to stand upon when delivering a sermon and the third to sit down upon.

THE ALMIGHTY GOD

The fear of Allah emphasized by the holy prophet (PBH) to his companions and the people during his second sermon in Medinah, was re-emphasized by the holy Quran thus: "O ye who believe! Fear Allah as He should be feared, and die not except in a state of Islam" [89].

It is important to comment briefly on this "fear" for guidance of believers; for fear is of many kinds:

(1) The abject fear of the coward;
(2) The fear of a child or an inexperienced person in the face of an unknown danger;
(3) The fear of a reasonable man who wishes to avoid harm to himself or to the people he wishes to protect; and
(4) The reverence which is akin to love; that is the fears to do something which is not pleasing to the object of love.

The first is unworthy of a man, and a feeling of which anyone should be ashamed; the second is necessary for immaturity; but that is not fear of Allah, the same with the third which is a manly precaution against evils as long as it remains unconquered; again this is not fear of Allah. The fourth (4) is what is required of a believer as it is the seed- bed or bed-rock of "Righteousness": this is the content of the second sermon on this subject in Medinah; which must be obeyed, for "He who obey the messenger, obeys Allah, but if any turns away, we have not sent thee to watch over them"[90] "..And we have sent thee as a messenger to instruct mankind and enough is Allah for a witness" [91] Again, "If anyone desire a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter, he will be in the ranks of those who have lost" [92]

As mentioned earlier, the Muslims position is clear: They do not claim to have a religion peculiar to themselves. Islam is not a sect or an ethnic religion. In its view all religion is one, for the "Truth" is one. It was the religion preached by all the earlier prophets: It was the "truth taught by all the inspired books which were contaminated by those who fear not God by the operation of the accursed Satan. In essence Islam amounts to a consciousness of the will and plan of Allah, a joyful submission to that will and plan. If any one wants, a religion other than that, he is false to his own nature, as he is false to Allah's will and plan. Such a one cannot expect guidance, for he has deliberately renounced guidance. "On such people rests the curse of Allah, of His angels, and of all mankind".[93]

As a proof that Islam was the religion of all the previous prophets, quoted below are few examples:

1. BUDDHISM

In the Buddhist scripture it is written about God as follows: "I am the self! Seated in the hearts of all creatures. I am the beginning, the middle and the end of all beings. I am the generating seed of all existences. There is no being moving or unmoving that can exist without Me. Of all creations, I am the beginning and the end, and also the middle. Of all sciences, I am the spiritual science of the self, and among logicians I am the conclusive truth.

'He who knows Me as the unborn, as the beginningless as the supreme Lord of all the worlds- he (is) undelluded among men, is freed from all sins. One who restrains his desires and fixes his consciousness upon Me is known as a man of steady intelligence.

'Intelligence, knowledge, freedom from doubt and delusion, forgiveness, truthfulness, self control, calmness, pleasure and pain, birth, death, fear, fearlessness, nonviolence, equanimity, satisfactory, austerity, charity, fame and infamy, are created by Me alone.

'He who knows in truth this glory and power of mine, engages unalloyed devotional service, of this there is no doubt. I am the source of everything. From Me the entire creation flows. Knowing this, the wise worship Me with all their heart. Their thought dwell in Me. Their lives are surrendered to Me. And they derive great satisfaction and Bliss. Enlightening one another and conversing about Me. To those who are constantly devoted and worship Me with love, I give the understanding, by which they can come to Me. Out of compassion for them, I dwell in their hearts, destroy with shining lamp of knowledge the darkness born of ignorance. In living beings I am conscious: I am morality: Of secret things I am silence; and of the wise I am wisdom. There is no end to my divine manifestations: know that all beautiful, glorious and mighty creations spring from but a spark of my splendor.

'With a single fragment of myself I pervade and support the entire universe.

'I am the original fragrance of the earth: I am the light in fire: I am the life of all that lives: I am the original seed of all existence: The intelligence of the intelligent. Any one who knows Me as the supreme personality without doubting is to be understood as the knower of everything" [94]

This is the Almighty God that Buddha invited his followers to worship alone, and turned round to worship beasts, snakes and images of stones by the operation of Satan.

2. The same with Christian faith that professed to fellow the religion of Jesus, son of Mary: They elevated him to the level of son of God and God Himself despite repeated condemnation by Jesus: "But know ye not that God hath created all things of nothing with one single word, and all men have had their origin out of a piece of clay? Now how shall God have likeness to man? Woe to those who suffer themselves to be deceived of Satan" [95]. "....He alone hath no equal. He hath had no beginning, nor will He ever have an end, but to everything hath He given a beginning, and to everything shall be given an end". He hath no father nor mother; He hath no sons, nor brethren, nor companions... Verily I say unto you, the scribes and doctors have made void the law of God with their false prophecies, contrary to the prophecies of the true prophet of God...[96] Remember that which God spake to Abraham saying: "I am God alone, and there is none other God but Me. I strike down, and make whole: I slay, and give life: I lead down to hell, and bring out thereof, and none is able to deliver himself out of my Hands" [97]. (Again) Remember that which God spake and which Moses and Joshua wrote in the Law, and ye shall not make to thyself any image of those things which are above the earth, nor of those things which are under the water. For I am thy God, strong and jealous, who will take vengeance for this sin upon the fathers and upon their children even unto the fourth generation..."[98]. No wonder the unabated woes in the world to day which prophet Ezekiels says: "Are (just) the beginning of sorrows" [99].

The only solution is to heed the call made by the holy prophet (PBH) in his aforementioned second sermon in Medinah: "Worship God and do not associate any being with Him. Fear and revere Him? As He ought to be feared and revered. Be true to Him by saying always the best that can be said..."

THE SOCIAL LIFE OF MUHAMMAD (PBH)

In all his life, the holy prophet (PBH) lived by example: Socially, Muhammad (PBH) consistently refused to adopt any of the appearances of power, authority, Kingship, or temporal sovereignty. He emphatically repeated to his companions: Never you praise me as the Christians have praised the son of Mary, for I am but the servant of God. Rather, call me the servant of God and His messenger. Once he arrived at a gathering of his companions and they all rose up in respect for him. He said to them: "Do not stand up for me as

1. BUDDHISM

In the Buddhist scripture it is written about God as follows: "I am the self! Seated in the hearts of all creatures. I am the beginning, the middle and the end of all beings. I am the generating seed of all existences. There is no being moving or unmoving that can exist without Me. Of all creations, I am the beginning and the end, and also the middle. Of all sciences, I am the spiritual science of the self, and among logicians I am the conclusive truth.

'He who knows Me as the unborn, as the beginningless as the supreme Lord of all the worlds- he (is) undelluded among men, is freed from all sins. One who restrains his desires and fixes his consciousness upon Me is known as a man of steady intelligence.

'Intelligence, knowledge, freedom from doubt and delusion, forgiveness, truthfulness, self control, calmness, pleasure and pain, birth, death, fear, fearlessness, nonviolence, equanimity, satisfactory, austerity, charity, fame and infamy, are created by Me alone.

'He who knows in truth this glory and power of mine, engages unalloyed devotional service, of this there is no doubt. I am the source of everything. From Me the entire creation flows. Knowing this, the wise worship Me with all their heart. Their thought dwell in Me. Their lives are surrendered to Me. And they derive great satisfaction and Bliss. Enlightening one another and conversing about Me. To those who are constantly devoted and worship Me with love, I give the understanding, by which they can come to Me. Out of compassion for them, I dwell in their hearts, destroy with shining lamp of knowledge the darkness born of ignorance. In living beings I am conscious: I am morality: Of secret things I am silence; and of the wise I am wisdom. There is no end to my divine manifestations: know that all beautiful, glorious and mighty creations spring from but a spark of my splendor.

'With a single fragment of myself I pervade and support the entire unverse.

'I am the original fragrance of the earth: I am the light in fire: I am the life of all that lives: I am the original seed of all existence: The intelligence of the intelligent. Any one who knows Me as the supreme personality without doubting is to be understood as the knower of everything" [94]

This is the Almighty God that Buddha invited his followers to worship alone, and turned round to worship beasts, snakes and images of stones by the operation of Satan.

2. The same with Christian faith that professed to fellow the religion of Jesus, son of Mary: They elevated him to the level of son of God and God Himself despite repeated condemnation by Jesus: "But know ye not that God hath created all things of nothing with one single word, and all men have had their origin out of a piece of clay? Now how shall God have likeness to man? Woe to those who suffer themselves to be deceived of Satan" [95]. "....He alone hath no equal. He hath had no beginning, nor will He ever have an end, but to everything hath He given a beginning, and to everything shall be given an end". He hath no father nor mother; He hath no sons, nor brethren, nor companions... Verily I say unto you, the scribes and doctors have made void the law of God with their false prophecies, contrary to the prophecies of the true prophet of God...[96] Remember that which God spake to Abraham saying: "I am God alone, and there is none other God but Me. I strike down, and make whole: I slay, and give life: I lead down to hell, and bring out thereof, and none is able to deliver himself out of my Hands" [97]. (Again) Remember that which God spake and which Moses and Joshua wrote in the Law, and ye shall not make to thyself any image of those things which are above the earth, nor of those things which are under the water. For I am thy God, strong and jealous, who will take vengeance for this sin upon the fathers and upon their children even unto the fourth generation..."[98]. No wonder the unabated woes in the world to day which prophet Ezekiels says: "Are (just) the beginning of sorrows" [99].

The only solution is to heed the call made by the holy prophet (PBH) in his aforementioned second sermon in Medinah: "Worship God and do not associate any being with Him. Fear and revere Him? As He ought to be feared and revered. Be true to Him by saying always the best that can be said..."

THE SOCIAL LIFE OF MUHAMMAD (PBH)

In all his life, the holy prophet (PBH) lived by example: Socially, Muhammad (PBH) consistently refused to adopt any of the appearances of power, authority, Kingship, or temporal sovereignty. He emphatically repeated to his companions: Never you praise me as the Christians have praised the son of Mary, for I am but the servant of God. Rather, call me the servant of God and His messenger. Once he arrived at a gathering of his companions and they all rose up in respect for him. He said to them: "Do not stand up for me as the Persians do in aggrandizement of one another." Whenever he joined his companions, he always sat at the edge of the space they occupied. He used to joke and mix with them, talk to them about their own affairs, pamper and coddle their children and answer the call of freeman, slave, maid, servant and destitute alike. He used to visit the sick in the farthest district of Medinah, took the initiative in greeting whomsoever he met, and stretched his hand in welcome to his visitors. Whenever he was in prayer, and some one paid him a visit, he used to shorten the prayer, attend to the visitor, and return to his prayer after the visitor had left.

He was the most charitable of people, always smiling in the face of everyone except when revelation came to him or when he delivered a speech or a sermon. [100]

The domestic life of Muhammad (PBH)

In his family life, Muhammad (PBH) exercised no superiority over family members: He washed his own garments when they were dirty, and mended them when they got torn with his own hand. He was used to personally milk his own goat, repaired his own sandals, attended to himself and his camel, ate with his servant, and fulfilled the request of the weak, the oppressed and the destitute. Whenever he found somebody in need, no matter the level of the individual he preferred to attend to him first before himself or to any member of his family. Consequently, he saved nothing for the morrow, and when he died his shield was in possession of a Jewish Pawn broker as lien for a loan made to Muhammad (PBH) to spend on his family.

He was exceedingly modest and extremely loyal. When a deputation from the Negus of Abyssinia arrived to see him, he rose to serve them. His companions sought to stop him, but he refused and said to them: "The Abyssinians were kind to our companions when they went to their country; I would like to treat them likewise and reward them". He was loyal to Khadijah that whenever she was mentioned he gave her the best of praises to the extent that Aishah used to say: "I have never been jealous of a woman as I have been of Khadijah for the praise the holy prophet (PBH) had for her". Once a woman came to him, he rose to greet her, spoke to her gently, and attended to her pleas: when he was asked whom the woman was by his companions, he answered: "She used to befriend us in the days of Khadijah: Loyalty to one's friends is of the faith". Indeed, Muhammad (PBH) was so compassionate and gentle that he did not mind his grandsons playing with him during his prayer.

Once, he even prayed while Umamah, his granddaughter through Zaynab, sat on his shoulders and had to be put down when he prostrated himself.

Muhammad (PBH) led a very ascetic life; for despite his strong desire to know the secrets of life and understand its structures, he was quite contemptuous of its joys and attractions. He slept in a bed of palm fibers, and never ate his fill. He was used to eat leg of lamb, squash, honey and other sweets.

In his dress he was as ascetic as he was in his food. His wife once gave him a new robe because he was in need of one. When one of his companions asked him for something with which to shroud a dead relative, Muhammad (PBH) gave him the new robe he had just received. On special occasions however (such as Ei del fitr and Kabir) he had no objection to wearing a luxurious robe from Yaman. He used to wear a simple sandal and he did not wear slippers until the Negus of Abyssinia sent him some shoes together with clothes. In his sermon to his companions and the people, he used to say: "Work for this world as if your life in it is eternal; work for the other world as if you were to die tomorrow". Consequently, Muhammad's teachings, example and leadership began to take root in the hearts and minds of the people, resulting in large number of men joining the ranks of Islam and increasing Muslim power in Medinah.

The Beginning of Jewish Hostility

Initially the Jews thought that the pact they concluded with Muhammad (PBH) would result in their increase of power against the Christian Community in Medinah. The situation turned out that Muhammad (PBH) had become more powerful than both the Christians and the Jews in Medinah. The Jews began to reconsider their position as they felt threatened by Muhammad (PBH)'s persistent call on the people to convert to Islam; and the continued growth of his spiritual power and authority; as a great number of their priesthood and learned Rabbi had converted to Islam.

This situation reached a climax when the leader of the Jews, Abdullah Ibn Salam converted to Islam. Before his conversion to Islam, he first approached the holy prophet (PBH) and announced to him his intention to convert to Islam. He told Muhammad (PBH) Thus: "O the prophet and messenger of Allah! You are the messenger of God foretold in our scriptures. I have the intention to convert to Islam: myself and my household. But I fear the calamities and reproaches of my people if they should hear that I have converted to Islam. I want you to help me. Come and meet them and inquire about me".

Muhammad (PBH) accepted his request and went to the Jewish Community. On his arrival there, he met a group of them sitting together. Muhammad (PBH) greeted them and told them that he was looking for the house of one Abdullah Ibn Salam.

The group of Jews answered: Abdullah Ibn Salam is our master, son of our master, our Priest and learned Rabbi". They offered to lead Muhammad (PBH) to the house. Muhammad (PBH) met Abdullah Ibn Salam, and the latter was very pleased and converted to Islam.

After his conversion, Abdullah Ibn Salam went back to his people and encouraged them to convert to Islam, that Muhammad (PBH) was the Messiah foretold in their Books. They rejected and began to viciously attack him and spread calumnies and reproaches against him throughout the nook and cranny of Medinah; and began to deny Muhammad's prophethood. They were quickly joined by members of al Aws and al Kazraf tribes who were still pagans in their opposition to Muhammad and to Islam.

THE WAR OF WORDS BETWEEN MUHAMMAD AND THE JEWS

A war of words Fiercer than that the Quraish waged against Muhammad during the early part of his mission in Makkah broke out in Medinah between Muhammad (PBH) and the Jews on account of the conversion of their leader Abdullah Ibn Salam to Islam. Unlike the hostility with Quraish, the new war in Medinah witnessed the connivance of treason, deception and scriptural knowledge: The Jews sent some of their Rabbis to feign conversion to Islam in order to enter Muslim ranks and councils with pretended piety, with the sole objective to disseminate doubt and suspicion of Muhammad (PBH) among his own people. At a sermon, they asked Muhammad (PBH) questions such as "If God created creation, who created God?

Muhammad (PBH) answered: "This matter is fully dealt with in your Book -the Torah: How come you pretend not to know? However, my answer to you is this: The holy Quran, the message handed to me to deliver to mankind by the Almighty God says: "In the name of Allah, Most Gracious, Most Merciful". Say: "He is Allah, the One; Allah, the Eternal, Absolute; He begetteth not, nor is He begotten. And there is none like unto Him".[101]

Muhammad made it clear to them that the nature of Allah is here indicated in few words, such as we can understand. Mankind must avoid the pitfalls into which men and nations had fallen at various times in trying to understand Allah. The first thing we have to note is that His nature is so sublime, so far beyond our limited conceptions, and the best way to realize Him is to feel that He is a personality and not a mere abstract conception of philosophy. He is near us; He cares for us; we owe our existence to Him and Him alone. The second thing, is to know that He is One and Only God, the only One to whom worship is due: All other things or beings that we can think of are His creatures and in no way comparable to Him. Thirdly, He is Eternal without beginning or end; Absolute, not limited by time or place or circumstance, the Reality. Fourthly, we must never think of Him as having a son or a father, for that would be to import animal qualities in our conception of Him. Fifthly, He is not like any other person or thing that we know or can imagine: His qualities and nature are unique. Absolute existence is predicated of Him, for all other existence is temporal and/or conditional. He depends on no person or things, but all person or things are dependent on Him.

'He describes His signs in the Universe in the two glorious verses of Surat Lugman thus: "He created the heavens without any pillars that ye can see; He set on the earth mountains standing firm, lest it should shake with you; And He scattered through it Beasts of all kinds.

'We send down rain from the sky, and produce on the earth every kind of noble creature in pairs. Such is the creation of Allah: Now show Me what there that others besides Him have created Nay, but the Transgressors are in manifest error".

As the Allah is the origin of all grace and bounty, the provider and sustainer, the Donator and supporter of life, it becomes incumbent on mankind to devote themselves to Him alone in worship and to confess his Deity and humble themselves before His Glory and Grandeur and to turn unto Him for forgiveness of sins, for His help to overcome agonizing sorrows and distress and all manners of evil induced by the evil ones. The holy Quran says: "And your Lord says: 'Call on me; I will answer your (prayer) [102] When my servants ask thee concerning Me, I am indeed close to them: I respond to the prayer of every suppliant when he calleth on Me: Let them also, with a will listen to My call, and believe in Me: That they may work in the right way".[103]

converted to Islam. I want you to help me. Come and meet them and inquire about me".

Muhammad (PBH) accepted his request and went to the Jewish Community. On his arrival there, he met a group of them sitting together. Muhammad (PBH) greeted them and told them that he was looking for the house of one Abdullah Ibn Salam.

The group of Jews answered: Abdullah Ibn Salam is our master, son of our master, our Priest and learned Rabbi". They offered to lead Muhammad (PBH) to the house. Muhammad (PBH) met Abdullah Ibn Salam, and the latter was very pleased and converted to Islam.

After his conversion, Abdullah Ibn Salam went back to his people and encouraged them to convert to Islam, that Muhammad (PBH) was the Messiah foretold in their Books. They rejected and began to viciously attack him and spread calumnies and reproaches against him throughout the nook and cranny of Medinah; and began to deny Muhammad's prophethood. They were quickly joined by members of al Aws and al Kazraf tribes who were still pagans in their opposition to Muhammad and to Islam.

THE WAR OF WORDS BETWEEN MUHAMMAD AND THE JEWS

A war of words Fiercer than that the Quraish waged against Muhammad during the early part of his mission in Makkah broke out in Medinah between Muhammad (PBH) and the Jews on account of the conversion of their leader Abdullah Ibn Salam to Islam. Unlike the hostility with Quraish, the new war in Medinah witnessed the connivance of treason, deception and scriptural knowledge: The Jews sent some of their Rabbis to feign conversion to Islam in order to enter Muslim ranks and councils with pretended piety, with the sole objective to disseminate doubt and suspicion of Muhammad (PBH) among his own people. At a sermon, they asked Muhammad (PBH) questions such as "If God created creation, who created God?

Muhammad (PBH) answered: "This matter is fully dealt with in your Book -the Torah: How come you pretend not to know? However, my answer to you is this: The holy Quran, the message handed to me to deliver to mankind by the Almighty God says: "In the name of Allah, Most Gracious, Most Merciful". Say: "He is Allah, the One; Allah, the Eternal, Absolute; He begetteth not, nor is He begotten. And there is none like unto Him".[101]

Muhammad made it clear to them that the nature of Allah is here indicated in few words, such as we can understand. Mankind must avoid the pitfalls into which men and nations had fallen at various times in trying to understand Allah. The first thing we have to note is that His nature is so sublime, so far beyond our limited conceptions, and the best way to realize Him is to feel that He is a personality and not a mere abstract conception of philosophy. He is near us; He cares for us; we owe our existence to Him and Him alone. The second thing, is to know that He is One and Only God, the only One to whom worship is due: All other things or beings that we can think of are His creatures and in no way comparable to Him. Thirdly, He is Eternal without beginning or end; Absolute, not limited by time or place or circumstance, the Reality. Fourthly, we must never think of Him as having a son or a father, for that would be to import animal qualities in our conception of Him. Fifthly, He is not like any other person or thing that we know or can imagine: His qualities and nature are unique. Absolute existence is predicated of Him, for all other existence is temporal and/or conditional. He depends on no person or things, but all person or things are dependent on Him.

'He describes His signs in the Universe in the two glorious verses of Surat Lugman thus: "He created the heavens without any pillars that ye can see; He set on the earth mountains standing firm, lest it should shake with you; And He scattered through it Beasts of all kinds.

'We send down rain from the sky, and produce on the earth every kind of noble creature in pairs. Such is the creation of Allah: Now show Me what there that others besides Him have created Nay, but the Transgressors are in manifest error".

As the Allah is the origin of all grace and bounty, the provider and sustainer, the Donator and supporter of life, it becomes incumbent on mankind to devote themselves to Him alone in worship and to confess his Deity and humble themselves before His Glory and Grandeur and to turn unto Him for forgiveness of sins, for His help to overcome agonizing sorrows and distress and all manners of evil induced by the evil ones. The holy Quran says: "And your Lord says: 'Call on me; I will answer your (prayer) [102] When my servants ask thee concerning Me, I am indeed close to them: I respond to the prayer of every suppliant when he calleth on Me: Let them also, with a will listen to My call, and believe in Me: That they may work in the right way".[103]

The greatness of the creator cannot be compared with the greatness of the creatures. He is greater than anything great. Allah is the Lord of Kings and great men who are but His servants. Muhammad (PBH) made it clear that His servants need no intermediaries with Him as they do need with Kings and great men. That the command of Allah is that all mankind should remain devoted to Him alone in their worship which must never be directed to anything other than Him: there is no deity but Allah, therefore Allah is one Allah. "Take not (for worship) two gods: For He is just one God. Then fear Me (and Me alone)". [104]

The ancient Persians believed in two powers in the Universe, one good and the other evil. The pagan Arabs also had pairs of deities: Jibr (sorcery) and Tagut (Evil). This also offended the Jews of Medinah who had taken to sorcery, magic, divination and all manners of superstitions; and decided to go into pact with the Makkan pagans against Muhammad; [105] for the Makkan pagans had placed a male idol at Safa and a female Idol al Marwa near Ka'bah. That was the spot lady Hajar wife of Abraham (peace be upon him), prayed for water for the infant Ishmael, and her prayer was instantly answered.

The seriousness of this matter was emphasized again and again by Muhammad that "Allah forgiveth not when partners are set up with Him, but He forgiveth anything else, to whom He pleaseseth: To set up partners with Allah is to devise a sin most heinous indeed".[106] Just as in an earthly kingdom the worst crime is that of treason, as it cuts the very existence of the state, so is the Divine Kingdom, the unforgivable sin is that of contumacious treason against Allah by putting up Allah's creatures in rivalry against Him. This is rebellion against the creator. It was what Plato called: "The lie in the Soul." But even that, if the rebellion is through ignorance, and is followed by sincere, repentance and amendment, Allah's mercy is always open.

At another occasion, in the Jews efforts to create discord between the Muslims and Christians in Medinah, they asked Muhammad (PBH) the position of Jesus Christ in Islam. Muhammad (PBH) took a look at the Jews who asked this question and said to them: "Have you now accepted Jesus Christ as a prophet of God?"

They answered: "No, we only want to increase our knowledge of Islam".

Muhammad (PBH) replied: "All the beliefs of the different sects of Christianity, namely that Jesus is Allah, or son of Allah, or one of the trinity are all false beliefs. The holy Quran says: "They do blaspheme who say: 'Allah

is Christ the son of Mary. But said Christ: "O children of Israel! Worship Allah my Lord and your Lord. Whoever joins other gods with Allah, Allah will forbid him the Garden, and the fire will be his abode. There will, for the wrong-doers be no one to help. They disbelieve who say: Allah is one of three (in a Trinity) for there is no god except one God. If they desist not from their word (of blasphemy) verily a grievous chastisement will befall the disbelievers among them.

'Why turn they not to Allah and seek His forgiveness? For Allah is oft-forgiving Most Merciful. Christ the son of Mary was no more than a messenger; many were the messengers that passed away before him. His mother was a woman of truth. They had both to eat their (daily) food. See how Allah doth make His signs clear to them; yet see in what ways they are deluded away from the truth!

'Say: 'Will ye worship besides Allah, something which hath no power either to harm or benefit you? But Allah! He it is that, heareth and knoweth all things".

'Say: "O people of the Book! Exceed not in your religion the bounds (of what is proper), trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by- who misled many, and strayed (themselves) from the even way".

'Curses were pronounced on those among the children of Israel who rejected Faith, by the tongue of David and of Jesus the son of Mary; because they disobeyed and persisted in Excesses. Nor did they forbid one another the iniquities which they committed: evil indeed were the deeds which they did. Thou seest many of them turning in friendship to the unbelievers. Evil indeed are (the works) which their souls have sent forward before them (with the result), that Allah's wrath is on them, and in torment will they abide.

'If only they had believed in Allah, in the prophet, and in what hath been revealed to him, never would they have taken them for friends and protectors, but most of them are rebellious wrong doers". [107]

Such was the most brilliant intellectual response by Muhammad (PBH) to the Jews that planned to fault his Divine mission as it was soon discovered that the questions they were asking were malicious and mischievous and not for the purpose of understanding Islam. As things went on, a group of Muslims discovered the group of Jews plotting in secrecy in one of the corners of the Mosque. The matter was reported to Muhammad (PBH). After a very meticulous investigation, they were expelled from the Mosque.

They continued with their evil plans against Muhammad and Islam as follows:

(1) Their first tactics was to resow the seed of discord between the two major tribes of Medinah al Aws and al Khazraj; and they nearly succeed. When Muhammad (PBH) learned of the situation, he hurried with his companions and brought the divisive elements to a reconciliation meeting. At the meeting the holy prophet (PBH) reminded them how Islam had sweetened their hearts and made of them mutually loving brethren. He asked them to remember Islamic Unity and brotherhood in such a solemn manner until tears began to run down their cheeks in emotion and all got up and embraced one another.

THE CHRISTIAN DELEGATION FROM NAJRAN

While the war of words was raging between Muhammad (PBH) and the Jews in full intensity, a delegation from the Christians of Najran consisting of Sixty riders arrived in Medinah. Among them were some of the nobles, learned men, and religious leaders of the tribe whom the emperor of Byzantine had been protecting, encouraging, financing, and assisting in the building of churches.

These Christians had been troubled for years by Jewish plots and the pagan Arab's aggression. They heard of similar hostilities by the Jews against Muhammad (PBH) in Medinah, and the Jewish plot with the Pagan Makkans against Muhammad (PBH) and Islam. The three scriptural religions thus confronted one another in Medinah.

PUBLIC DEBATE

The delegation met Muhammad (PBH) and requested him to accept to participate in a public debate. On hearing this, the Jews offered to join in the public debate. The Jews were obstinately denying the prophethood of Jesus and now as well as of Muhammad (PBH). They claimed that EZRA was the son of God. The Christians on the other hand were defending trinitarianism and divinity of Jesus. Muhammad (PBH) was calling men to recognize the Unity of God and the spiritual Unity of mankind.

The stage was set and both the Jews and the Christians asked Muhammad (PBH) which of the prophets he believed in?

Muhammad (PBH) answered: "We believe in Allah and the revelation given to us, and to Abraham, Ishmael, Isaac, Jacob and the tribes, and that given to Moses and Jesus, and that given to (all) prophets from their Lord. And we make no difference between one and another of them, and we submit to Allah".[108]"Our religion takes its hue from Allah, and who can give a better hue than Allah. It is Him whom we worship"[109] "Or do ye say that Abraham, Ishmael, Isaac, Jacob and the tribes were Jews or Christians? Say: Do ye know better than Allah? Ah! Who is more unjust than those who conceal the testimony they have from Allah? But Allah is not unmindful of what ye do". [110]The people of the Book know this as they know there own sons, but some of them conceal the truth which they themselves know. The truth is from Thy Lord, so be not at all in doubt:[111]And your God is one God: There is no God, but He, Most Gracious, Most Merciful". Whatever is in the heavens and the earth declares the glory of Allah, and He is the Mighty, the Wise. He is the Kingdom of the heavens and the earth. He gives life and causes death; and He is the possessor of power over all things. He is the first and the last and the manifest and the hidden; and He is knower of all things. He it is who created the heavens and earth in six periods, and He is established on the Throne of power. He knows that which goes down into the earth and that which comes forth out of it, and that which comes down from heaven and that which goes up to it. And is with you wherever you are. And Allah is aware of what you do. He is the Kingdom of the heavens and the earth, and to Allah are (all) affairs returned. He causes the night to pass into the day, and causes the day to pass into the night. And He is knower of what is in the hearts". [112] Allah –there is no god but He, the ever living the self subsisting by whom all subsists, slumber overtakes Him not, nor sleep. To Him belongs whatever is in the heavens and whatever is in the earth. Who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them. And they encompasses nothing of His knowledge. His knowledge extends over the heavens and the earth and the preservation of them both tires Him not. And is the Most High, the Great". [113] Allah is the friend of those who believe He brings them out of darkness into light. And those who disbelieve, their friends are the devils who take them out of light into darkness. They are the companions of the fire therein will abide forever.

"Shun him who turns his back upon our reminder and desires nothing but this world's life".[114] ....He it is who makes men laugh and makes (them) weep; He causes death and gives life, He creates pairs the male and the female; He gives wealth and contentment. He is the Lord of Sirius: He destroyed the first Ad, and Thamud and spared them not, and the people of Noah before for their iniquities. He over threw cities and hurled them down and covered them with chastisement for their failure to heed the warnings of Allah. Muhammad (PBH) is a Warner of the warners of old. The near event draws nigh. There is none besides Allah to remove it....So bow down in prostration before Allah and worship Him [115].

Muhammad (PBH) criticized both the Jews and the Christians in very strong terms thus:

(1) "You have no reason under any circumstance to compromise the monotheistic faith that God is One without any partner and /or any association;

(2) 'You have no justification for you to tamper with the words of God in your scriptures; and

(3) You have no justification for interpreting God's words in ways that violate the understanding of the prophets whose prophethood you have acknowledged.

(4) You are completely wrong for asserting that Islam differs in many essential matters from the gospel of Jesus, Moses and their predecessors in prophethood. What had been revealed to me by God is the same eternal truth as revealed to previous prophets of God which had been contaminated by those who fear no God by the operation of Satan.

(5) Is it not in your scriptures that God said to Abraham thus: "I am God alone, and there is none other God but Me. I strike down, and make whole: I slay, and give life; I lead down to hell, and I bring thereof, and none is able to deliver himself out of my Hands", and was given the covenant of circumcision, and "that was how Abraham our father knew God?" Is that not what was recorded in your Books?

(6) Is it not written in the gospel of Jesus thus: "...The greatest ruin of a house is the foundation. If the foundation give way, immediately the house falleth in ruin, in such wise that it is necessary to build it up a new, but if every other part give way, it can be repaired. Even so then

say I to you, that idolatry is the greatest sin, because it depriveth a man entirely of faith, and consequently of God; so that he can have no spiritual affection. But every other sin leaveth to man the hope of obtaining mercy: and therefore I say to you that idolatry is the geatest sin?"

(7) Is it not written in your Books that which God spake and which Moses and Joshua wrote in the Law thus: "Thou shalt not make to thyself any image of those things which are in heaven nor of those things which are under the heaven, nor shalt thou make of those things which are above the water, nor of those things which are under the water. For I am thy God, strong and jealous, who will take vengeance for this sin upon the fathers and upon their children even unto the fourth generation?"

(8) Is it not written in the gospel of Jesus thus: "I confess before heaven, and I call to witness everything that dwelleth upon the earth, that I am a stranger to all that ye have said that some saith I am God: Seeing that I am man, born of mortal woman, subject to the judgement of God suffering the miseries of eating and sleeping, of cold and heat, like other men. Wherefore when God shall come to judge, my words like a sword shall pierce each one that believe me to be more than man?"

(9) Is it not written in your Books what Jesus said to the people thus: "Repent for from all that of which the chief priest hath said that it is written in the book of Moses, the covenant of God for ever, ye may perceive your sin, for that I am a visible man and a morsel of clay that walketh upon the earth, mortal as are other men. And I have had a beginning and shall have an end, and (am) such that I cannot create a fly over again?"

(10) It is written in your scriptures that on that occasion, both the governor of Jerusalem, King Herod and Chief Priest said to Jesus thus: "Distress not thyself, O Jesus, holy one of God, because in our time shall not this sedition be any more, seeing that we will write to the sacred Roman Senate in such wise that by imperial decree none shall any more call thee God or son of God".

(11) It is written in your scriptures that the Chief Priest, "prayed the governor to write unto Rome to the Senate the whole matter which thing the governor did; wherefore the Senate had compassion on

Israel, and decreed that on pain of death none should call Jesus the Nazarene prophet of the Jews, either God or son of God. Which decree was pasted up in the temple, engraved upon copper".

(12) You say: "God hath begotten a son". Glory be to him- Nay! To Him belongs all that is in the heavens and on earth every thing renders worship to Him. The originator of the heavens and earth: When He decreeth a matter He saith to it: "Be" and it is.

(13) Were ye witness when death appeared to Jacob? Behold he said to his sons: "What will ye worship after Me? "They said: "We shall worship thy God and the God of thy fathers, of Abraham Ishmael, and Isaac- the one (true) God to Him do we submit" [116]

(14) You say: "Become Jews or Christians if ye would be guided (to salvation)" say thou: "Nay! (I would rather chose) the religion of Abraham the true (religion) for he joined not gods with Allah". [117]

(15) "O ye who believe! Enter into Islam whole heartedly, and follow not the footsteps of the Satan, for he is to you an avowed enemy. [118]

This was the nature of the public debate organized by both the Jews and Christians and invited Muhammad (PBH) to participate in it, and turned out to be Muhammad's finest hour for he quoted the holy Quran to sum up the position of Islam, that God said: 'Say, O people of the Book, come now to a fair principle common to both of us, that we do not worship aught but God, that we do not associate aught with Him and that we do not take one another as Lords besides God. But if they turn away, then say, 'Bear witness that we are Muslims.

After the debate, the Jews remained adamant, but the Christian, though had not joined Islam resolved never to oppose Muhammad and the missionary activities of his followers. Instead, they openly expressed appreciation of Muhammad's new order, and requested Muhammad to appoint for them a Muslim to act as judge in their own disputes at their home. Muhammad (PBH) accepted their request and sent with them Abu Ubaydah Ibn al Jarrah who was vested with the proper judicial authority.

THE VARIOUS WARS AND BATTLES WAGED AGAINST MUHAMMAD (PBH) AND ISLAM BY THE JEWS AND PAGAN ARABS

As mentioned already, after the holy prophet (PBH) and his companions from Makkah have settled in Medinah, there were the Jews of Bany Kaynoka, Bany Quraiza and Bany Al-Nadeer that the holy prophet made peace pacts with which enabled them re-assert their position of influence in Medinah. Out of jealousy, they cooked up whimsical reasons to break their vows and developed hatred for Muhammad (PBH) and Islam with the aid of some disbelievers that pretended as Muslims under the leadership of Abdullah Ibn Auby Ibn Salue who was encouraged by the continued Quraish's hostilities towards Muhammad (PBH) and his followers. The situation created an opportunity for the Jews to plot against Muhammad and Islam: The Quraish kept on hurting Muslims in Makkah forcing them out of their homes and tormented them. These were the weak Muslims that could not emigrate to Medinah and were forced by their relatives to remain in Makkah. The Jews began to secretly encourage the intensification of Quraish hostility against the Muslims, and consequently hatched a plot with Makkah pagans to invade Medinah and route out Muhammad and his followers.

It was at this stage Allah, the Most High permitted Muhammad (PBH) and his followers to fight the enemies and struggle against the aggressor until persecution was no more thus: "O ye who believe fight them until there is no more persecution and religion becomes Allah's in its entirely. But if they cease (hostility), verily Allah doth see all that they do". [119] If they refuse, be sure that Allah is your protector the best to protect, and the best to help". [120] "...Fight the unbelievers who are near to you, and let them find harshness in you; and know that Allah is with those who fear Him". [121] "....When ye meet a force, be firm, and call Allah in remembrance much (and often) that ye may prosper". [122] Against them make ready your strength to the utmost of your power, including steels of war, to strike terror into (the hearts of) the enemies of Allah and your enemies; and others besides whom ye may not know. Whatever ye shall spend in the cause of Allah, shall be repaid unto you, and ye shall not be treated unjustly.[123]

Twenty seven (27) wars were waged against Muhammad (PBH) and Islam which he fought and won. These were the wars the historians called "Invasions", and the Christians called "Religion of the sword". What an irony? From the down of Christianity up to now, every country of the world has been soaked with human blood in the name of Jesus Christ: The Romans and Byzantines of old as well as European people of modern times all shed blood in religious causes: The crusades were launched and their fires fanned by Christians, not by Muslims: For hundred of years, one army after another rolled out of Europe in the direction of the Muslim orient, to fight, to destroy and shed blood. In every case, the Popes who claimed to be the vicars of Jesus Christ, blessed and encouraged these armies, hurried them to Jerusalem and other destinations. A statement once made by one of the leaders of the Christian armies against Muhammad (PBH) and Islam, was reproduced recently by Pope Benedict II, in his address to Christian youths in Germany, in September 2006, with pretended broad mindedness and virtue to discredit Muhammad (PBH) and Islam. He reproduced the statement as if it was divine to mislead those in genuine search of the right path to the salvation of God Almighty. May the Almighty God cast His light on his heart and mind, and forgive him. After all he is human; otherwise, he should have been guided by the statement made by Lord Allenby when he represented the Allied forces of England, France, Itlay, Rumania and America in 1918, on his stop over in Jerusalem after the conquest of that city toward the end of the 1st world war. Lord Allenby said: "To day the crusades have come to an end". These were Christian crusaders who waged religious wars and shed blood. What the Muslims did with the captives of war is a good example of sublime mercy and charity when compared to what the Christian crusaders did to their captives. A good example is what occurred on St. Bartholomew's Day in France which was praised by the western peoples as embodiments of justice and mercy. This slaughter in the history of Christianity is unmatched by anything in the whole history of Islam. It was a slaughter planned deliberately during the night. The Catholics rose the next morning to slaughter systematically the protestants of Paris and France with deception, wantonness, and the lowliest and worst kind of cruelty.

Up to now, the developed world still pretend not to know the import of the message of Muhammad (PBH). Europe has continued to give Turkey problem in joining their Union because they are Muslims. Again, it is alright to frown at the development of destructive weapons of war so as to make the world safe for the good of all. But it is hypocrisy if others have continued to increase their capacities to wage wars against weaker nations, and these nations are denied the right to develop their defense system against the sophisticated weapons of the enemy. It is true that among the weaker nations, often exist tyrant and unjust leaders. The excesses of such tyrannical leaders are often checked by the powerful nations and the message of Muhammad is in agreement with this for the holy Quran says "Had it not been that Allah

repels other men by other men, the world would have been full of corruption". But this does not give right to the powerful nations to insist that "Democracy" should be practiced on the basis of their culture alone. Examples abound where members of parties that are pro-Islam are treated as extremists that must be destroyed after wining democratically contested elections.

This posture must have to change in the interest of world peace. There is need to let "Democracy" to be based on the culture of a given people. What other accept as a way of life is abominable to others particularly the Muslims who believes that human nature must accord with the will and plan of God Almighty. There is need for tolerance and understanding of the culture of the other side of the divide. The religion of Islam is a way of life to the Muslims the world over: A way chosen by the Almighty God Himself for mankind thus: "This day have I perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your Religion. We have without doubt sent down the message and (we) will assuredly guard it (from corruption and from the assault of the enemies of Truth). [125]

The world should therefore know that no amount of sophisticated weapons of war, intimidation and persecution, that can make a believer in Allah, to become unbeliever. The way out of the situation is toleration. This can only be achieved by mutual tolerance. World peace cannot be achieved without considerable degree of mutual toleration. Socrates ones said "Be wise and know yourself; know that you do not know". Our knowledge can only be conjectural that is, uncertain and finite; but our ignorance is necessarily infinite. Therefore we should start to know how little we know. It is the growth of knowledge that has proved Socrates to be right. The idea that "Democracy" must be practiced on the basis of a particular culture, must now be recognized as itself a mistake.

To achieve co-operation, we should first search for our personal mistakes. And in doing so, there should be no attitude of denigration connected with the discovery of another person's mistake. Mankind must try to establish the attitude that in the search for mistakes we are all bound together in a global village. We must co-operate because it is only in this way can different points of view be brought to bear on world problems. Muhammad (PBH) exhibited this spirit during the famous debate organized by the Christians and the Jews in Medinah detailed in the previous chapter of this book.

THE AGONIZING STRUGGLES BY MUHAMMAD (PBH) AND HIS FOLLOWERS AGAINST THE UNBELIEVERS

The unbelievers waged 27 wars against Muhammad (PBH) and Islam and failed woefully:

1. The first seven wars were fought and won by Muhammad (PBH) and his followers during the second year of Hidjra. The most famous among them was that of Badr and that of Uhud . That of Badr was fought in the last ten days of Ramadan and that of UHUD was fought in the third year of Hidjra.

THE BATTLE OF BADR

In the battle of Badr, Muhammad (PBH) with his ill-equipped soldiers of about three hundred (300) men came face to face with the well equipped and well trained Quraish soldiers which numbered about one thousand men, supported by about nine thousand (9000) well equipped and well trained soldiers from other pagan Arab nations, totaling about ten thousand (10,000) well-equipped and well trained enemy soldiers.

On seeing this, Muhammad (PBH)consulted with Abu Bakr, Omar, Hamza and Ali. After the consultation, al Migdad Ibn Amr stood up and said: "O prophet of God, press forward toward that which God has shown you. we are with you. By God, we shall never say to you, as the Jews had said to Moses: "Go alone with your Lord and fight with Him for us, while we remain here and wait your return:" Rather, we say, 'Go forth, you and your Lord to fight for we are fighting with you" Sa'd Ibn Mu'adh, leader of the Ansar who entered into the second covenant of Agaba with the holy prophet (PBH), got up and said: "O prophet of God, we have believed in you, and we have witnessed, that what we have covenanted with you was to hear and obey. Go ahead with whatever you decide, for we are with you. By Him who sent you as a prophet, if you lead us toward the sea, we shall enter into it with you and not one of us will stay behind. We do not fear any foe in the cause of your mission. We shall hold fast to our ground and stand firm in solid ranks against the enemy. By God, you shall be proud of us, therefore, lead us forth with God's blessings". Sa'd had hardly finished his words when Muhammad's face radiated with joy and his eyes shone with contentment and energy; but Muhammad and Abu Bakr still strongly moved by fear seeing the multitude of the well –equipped and well trained and well organized enemy army that

assembled on the other side of the battle field. He felt pity for the future of Islam should the Muslims lost the battle. He turned his face to Makkah and his whole soul to God and prayed thus: "O God, here is Quraish with all her tribe (and their allies) seeking to belie your prophet. O God, give us the assistance which you promised. O God, if this my little army perishes, when will you be worshiped again?" Muhammad prayed with his both hands raised to heaven. At a stage his mantle fell off and Abu Bakr had to pick it up and put it back on his shoulders. Again, at a stage, Abu Bakr said to him: "O prophet of God, enough calling on God; He will surely give you the victory He had promised you. Muhammad continued to pray, pouring out his whole soul in pious invocation to God to help him and his followers in their hour of precipitous danger. After near collapse it was revealed to him thus: "O prophet arouse the believers to the fight. I will assist you with thousand of the angels ranks.[126] If there are twenty amongs you, patient and persevering, they will vanquish two hundred: If a hundred, they will vanquish a thousand of the unbelievers: for these are people without understanding.[127] For the present, Allah hath lightened your (burden). For He knoweth that there is a weak spot in you: But (even so) if there is a hundred, patient and persevering, they will vanquished two hundred and if a thousand, they will vanquish two thousand with the leave of Allah: for Allah is with those who patiently persevere".[128] When he came back to himself, armed with God's assurance of victory, with radiant face he went out of his booth where he prayed, to meet his men and incited them to put their faith in God and enter the battle without fear. He assured them one by one: "By Him who controls my soul, not one of you to day fights and falls but God will enter him into His paradise".

The statement by Muhammad fortified and re-energized the will and determination of Muslims, making each and every one of them the equivalent of ten men in strength.

Before entering the battle field, the Muslim resolved to direct their attention to the leaders and nobles of the Quraish due to the persecution and travails they suffered at their hands in Makkah before they emigrated to Medinah; especially the blocking of the road to God and to the holy Mosque -Ka'bah.

Both sides came closer to the center of the battle field. The Quraish and their Allied army moved forward like swarm of locust in the horizon. The leaders of the enemy soldiers seeing the few and ill equipped Muslim army, laughed at them. Al Aswad Ibn Abd al Asad al Makhzumi sprang out of the ranks of the enemy toward the Muslims. He was immediately intercepted

THE AGONIZING STRUGGLES BY MUHAMMAD (PBH) AND HIS FOLLOWERS AGAINST THE UNBELIEVERS

The unbelievers waged 27 wars against Muhammad (PBH) and Islam and failed woefully:

1. The first seven wars were fought and won by Muhammad (PBH) and his followers during the second year of Hidjra. The most famous among them was that of Badr and that of Uhud . That of Badr was fought in the last ten days of Ramadan and that of UHUD was fought in the third year of Hidjra.

THE BATTLE OF BADR

In the battle of Badr, Muhammad (PBH) with his ill-equipped soldiers of about three hundred (300) men came face to face with the well equipped and well trained Quraish soldiers which numbered about one thousand men, supported by about nine thousand (9000) well equipped and well trained soldiers from other pagan Arab nations, totaling about ten thousand (10,000) well-equipped and well trained enemy soldiers.

On seeing this, Muhammad (PBH)consulted with Abu Bakr, Omar, Hamza and Ali. After the consultation, al Migdad Ibn Amr stood up and said: "O prophet of God, press forward toward that which God has shown you. we are with you. By God, we shall never say to you, as the Jews had said to Moses: "Go alone with your Lord and fight with Him for us, while we remain here and wait your return:" Rather, we say, 'Go forth, you and your Lord to fight for we are fighting with you" Sa'd Ibn Mu'adh, leader of the Ansar who entered into the second covenant of Agaba with the holy prophet (PBH), got up and said: "O prophet of God, we have believed in you, and we have witnessed, that what we have covenanted with you was to hear and obey. Go ahead with whatever you decide, for we are with you. By Him who sent you as a prophet, if you lead us toward the sea, we shall enter into it with you and not one of us will stay behind. We do not fear any foe in the cause of your mission. We shall hold fast to our ground and stand firm in solid ranks against the enemy. By God, you shall be proud of us, therefore, lead us forth with God's blessings". Sa'd had hardly finished his words when Muhammad's face radiated with joy and his eyes shone with contentment and energy; but Muhammad and Abu Bakr still strongly moved by fear seeing the multitude of the well –equipped and well trained and well organized enemy army that

assembled on the other side of the battle field. He felt pity for the future of Islam should the Muslims lost the battle. He turned his face to Makkah and his whole soul to God and prayed thus: "O God, here is Quraish with all her tribe (and their allies) seeking to belie your prophet. O God, give us the assistance which you promised. O God, if this my little army perishes, when will you be worshiped again?" Muhammad prayed with his both hands raised to heaven. At a stage his mantle fell off and Abu Bakr had to pick it up and put it back on his shoulders. Again, at a stage, Abu Bakr said to him: "O prophet of God, enough calling on God; He will surely give you the victory He had promised you. Muhammad continued to pray, pouring out his whole soul in pious invocation to God to help him and his followers in their hour of precipitous danger. After near collapse it was revealed to him thus: "O prophet arouse the believers to the fight. I will assist you with thousand of the angels ranks.[126] If there are twenty amongs you, patient and persevering, they will vanquish two hundred: If a hundred, they will vanquish a thousand of the unbelievers: for these are people without understanding.[127] For the present, Allah hath lightened your (burden). For He knoweth that there is a weak spot in you: But (even so) if there is a hundred, patient and persevering, they will vanquished two hundred and if a thousand, they will vanquish two thousand with the leave of Allah: for Allah is with those who patiently persevere".[128] When he came back to himself, armed with God's assurance of victory, with radiant face he went out of his booth where he prayed, to meet his men and incited them to put their faith in God and enter the battle without fear. He assured them one by one: "By Him who controls my soul, not one of you to day fights and falls but God will enter him into His paradise".

The statement by Muhammad fortified and re-energized the will and determination of Muslims, making each and every one of them the equivalent of ten men in strength.

Before entering the battle field, the Muslim resolved to direct their attention to the leaders and nobles of the Quraish due to the persecution and travails they suffered at their hands in Makkah before they emigrated to Medinah; especially the blocking of the road to God and to the holy Mosque -Ka'bah.

Both sides came closer to the center of the battle field. The Quraish and their Allied army moved forward like swarm of locust in the horizon. The leaders of the enemy soldiers seeing the few and ill equipped Muslim army, laughed at them. Al Aswad Ibn Abd al Asad al Makhzumi sprang out of the ranks of the enemy toward the Muslims. He was immediately intercepted by Hamza Ibn Abd al Muttalib and struck him with his sword. The blow cut off his leg, and al Aswad fell on his back with his leg bleeding profusely. Hamza struck him again and killed him. On seeing this, Utbah Ibn Rabiah, flanked by his brother Shaybah on one side and his son al Walid on the other, sprang forth and challenged the Muslims to a duel. A number of youths from Medinah went out to meet them. When Shaybah recognized them, he said: "We have not come to fight you. Rather we want to fight our own tribesmen". The Quraish crier called forth: "O Muhammad send out your own tribes to fight us". On hearing this, Hamza Ibn Abd al Muttalib, Ali Ibn Abu Talib, and Ubaydah Ibn al Harith advanced towards them. A duel was fought in which Hamza killed Shaybah, and Ali killed al Walid. Then both of them came to assist Ubaydah who had not yet finished off Utbah and killed him. The Quraish and their Allied army became infuriated and moved in a block, and like a swarm of locust and collided with Muslim army, and raised dust far more than the dust that could be raised by a thousand degree horicane. Bilal spotted Umayyah Ibn Khalaf and his son on the field surrounded by a number of Muslims who had recognized him and sought to take him as captive. He was the man to whom Bilal was slave and was the one who tortured Bilal by forcing him down to the ground and placed a large rock on his chest to burn under the tarried sun in order to force him to renounce Islam; and Bilal kept on saying "God is one, God is one, God is one". Bilal seeing him in the Battle field, shouted "Umayyah, the head of idolatry! Death to me if you escape this day" Bilal charge furiously towards him. The Muslims surrounding Umayyah sought to prevent Bilal from reaching him. Bilal called to them in a high voice: "O helper of God! The head of idolatry is Umayyah Ibn Khalaf. This day death to me if he escapes". He charged again toward Umayyah and killed him. This was followed by the killing of Abu Jahl Ibn Hisham by Muladh Ibn Amr Ibn al Jamuh.

Already, Hamza Ali and other Muslim heroes had penetrated deeply into enemy lines: The entire ill-equipped and very few band of Muslims forgot themselves, that they were surrounded by the enemies. They hurled themselves into the melee. The dust that had risen got thickened; and the battle raged at its hottest and wildest, and the heads of the enemy soldiers were seen flying off from their shoulders. The Muslims became over possessed by their faith in God, and all one could hear was their chanting "God is one, God is one, God is one!" The Muslims rage was on its Zenith as they exerted tremendous power and fury, as if space and time had lost their meaning. It was clear from the way and manner the Muslims brandished their swords that God Almighty was with them in the battle field.

Muhammad (PBH) was in the midst of the battle field fighting as well as observing his companions. The enemies that had been searching for him spotted him and charged towards him like a swarm of Bees and like a thousand eight armed octopus to finish him. Muhammad seeing the multitude racing towards him picked quantity of sands from the ground, invoked the name of Allah on them, and threw it at the advancing enemy soldiers. Instantly, they and their horses became blinded and were killed by Muslims rushing to protect Muhammad. The Muslims stood their ground and forced the superior enemy not only to withdraw, but to runaway from the battle field, and the Muslims kept on pressing after them to capture those of them that were not killed in the battle field.

This was in the morning of Friday which some historians said was the seventeenth of Ramadan and others said was the last ten days of Ramadan.

THE SPREAD OF ISLAM

This was the war that marked the spread of Islam through out the Arabia Pennisula; and which began the movement of Arab unity under the leadership of Islam. It was indeed the beginning of a large Islamic empire which gave the world a civilization it had never known.

BURIAL OF THE ENEMIES THAT DIED IN THE BATTLE BY THE MUSLIMS BEFORE DEPARTING BADR TO MEDINAH

The Muslims remained at Badr until the end of the day. They collected the dead of the Quraish and their Allied soldiers and buried them on the spot. Mean while the news of the Muslim's victory had reached Medinah and the Jews at first disputed it; but Muslims who were so pleased to hear the news came out of their houses and gathered in the streets jubilating over the victory. This saddened the Jews and the idolaters of Medinah, and a Jewish leader remarked thus: "Death for us is better on this day than life. What kind of life can we have now that the noblest and most powerful of men, their Lords and Kings of Arabia and indeed of Makkah have been vanquished?"

When the news reached Makkah that their army had been vanquished by the Muslim army, they were so shocked and fell to the ground. Abu Lahab was instantly seized by vertigo followed by a severe fever from which he never recovered as he died seven days later.

After a period of hesitation to ransome their captured soldiers, Mikraz Ibn Hafs arrived in Medinah from Makkah seeking to ransome Suhayl Ibn Amr. Omar Ibn al Khattab hated to see Suhayl return to Makkah unharmed. He therefore asked Muhammad (PBH): "O prophet of God, let me pull out Suhayl's front teeth so that he would never be able to exercise his oratory against you and Islam".

Muhammad (PBH) answered: "I shall not mutilate any one under any circumstance. If I do, God would mutilate me though I am His prophet and messenger. Any one that abandone rightousness, God said: "I will never remember that he was once righteous".

Zaynab, daughter of the prophet, sent out to ransome her husband Abu al Asi Ibn al Rabi. Included in the wealth she sent for the ransome was a necklace that once belonged to Khdijah, the prophet's wife, which the latter had given to her daughter on the day of her wedding to Abu al Asi. When the prophet saw the necklace, he remembered his former wife and was deeply moved. He said to his companions thus: "If you find fit to send her captive back to her and to return to her what she paid, do so". The prophet had also agreed with the captive -Abu al Asi, that he would divorce his wife Zaynab now that Islam had separated the two spouses. Accordingly, Muhammad sent Zayd Ibn Harithah and another companion to escort Zaynab to Medinah from Makkah and was done.

After some time, Abu al Asi left Makkh on a trade trip to al Sham. When he passed by the vicinity of Medinah a Muslim patrol caught him and confiscated his caravan. While in Medinah, he managed to reach his wife Zaynab under the cover of the night and begged her to intervene on his behalf. She did and his goods were returned to him. He rushed back to Makkah with his goods and returned to each Makkan that contributed money for the trade trip his due. He asked all his creditors to speak out in case they had any claim against him. When none spoke out and every one thanked him for his loyalty, he got up and said to them: "I bear witness that there is no God but God, and Muhammad is His servant and prophet. By God I did not convert to Islam earlier due to fear of suspicion that I have run away with your goods. Now that everyone has received his due and my reputation is safe, I now and hereby declare my conversion to Islam.". He left Makkah and returned to Medinah as a Muslim. Consequently, the holy prophet (PBH) permitted his wife Zaynab to return to him.

The Quraish continued to ransome their captives with varying amounts from one thousand (1,000) to four thousand (4,000) dirhams per person. As for those prisoners who were too poor to afford a ransome, Muhammad (PBH) granted them their liberty as a gift for the sake of Allah.

THE SITUATION IN MEDINAH AFTER THE BATTLE OF BADR

The Jews, pagans and hypocrites felt jealous of Muslim power that had increased in Medinah after the battle of Badr. They began to hold secrete meetings and finally decided on the need to encourage the composition and recitation of divisive poetry. It was not Muhammad's call to God that was now the problem as far as they were concerned, rather it was his political power, his worldly influence, and successes: They even decided to assassinate him. Unknown to them that Muhammad was aware of all their moves and plans. The situation soon turned hazy within Medinah. In the process a Muslim, Salim Ibn Umary had an encounter with the enemy poet, Abu Afk, a tribesman of Banu Amr Ibn Awf. Abu Afk was a poet assigned by the enemies to continue to compose verses disparaging Muhammad and the Muslims, inciting the enemies to rise against them. The same happened to Asma, daughter of Marwan of the tribe of Banu Umayyah Ibn Zayd she was killed by a Muslim Umayr Ibn Awf. These were followed by the death of Ka'b Ibn al Ashraf. On his part, he could not understand the Muslim victory at Badr as he exclaimed on hearing the news: "Those were the nobbles of Arabia, the Kings of mankind. By God, if Muhammad has vanquished these people, the interior of the earth is a better dwelling than the top of it". He traveled to Makkah to incite its people against Muhammad reciting war poetry. Subsequently he had an encounter with a Muslim by name Abu Nailah, and the latter killed him.

The Jews intensified their hostility against Muhammad and the Muslims. One day there was a clash between Jewish youths and a Muslim. Before the Muslim was killed, he killed one of the Jewish youths.

Muhammad (PBH) reminded the Jews of their pacts and to stop hostility. The Jews boasted saying: "O Muhammad! Fall not under the illusion that you are invincible. The people with whom you have fought were inexperienced. By God, if you were to turn your arm against us, you will find us adept in the arts of war". After this absurd attitude of the Jews, little option was left to the Muslims but to fight them. Otherwise Islam would suffer political deterioration, and the Muslims would become the ridicule of Quraish when they had just succeeded in making the Quraish the ridicule of Arabia. For fifteen consecutive days, the Muslims blockaded Banu Qaynuga within their quarters, preventing any exit or entry. The Jews had no alternative but to surrender. After passionate plea by Jews that have converted to Islam, Muhammad (PBH) granted a reprieve to the Jews that were captured in the hostility that were to be killed, but those of Banu Qaynuga were banished from Medinah. Ubadah led them in surrendering their arms and jewel-making machinery before they left Medinah and went as far as near the frontier of al Sham and settled there.

Allah said to Muhammad: "And thou was not (able) to recite a Book before this (Book came to thee), nor art thou (able) to transcribe it with thy right hand; in that case, indeed, would the talkers of vanities (the enemy poets) have doubted.[129] Nay, here are signs self-evident in the hearts of those endowed with knowledge; and none but the unjust reject our signs.[130] It is He who has sent His messenger with guidance and the religion of truth, to make it prevail over all religion, and enough is Allah for a witness. Go ye forth (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons in the cause of Allah. That is best for you, if ye (but knew)...."[131]

THE BATTLE OF UHUD

Ever since the Battle of Badr, Quraish had not been at ease. This feeling was reinforced by their loss of a caravan on the route of al Iraq to the Muslims under the command of Zayd Ibn Harithah. They decided to mobilize their resources to prepare an army to fight Muhammad. They invited their Abyssinian clients to join ranks with them. The woman of Quraish for their part, insisted on accompanying the army in order to witness and enjoy the revenge. The argument was that for the women to march alongside the men singing the songs of war would remind the soldiers of their fallen relatives and would further arouse them to fight. Hind daughter of Uthah and wife of Abu Sufyan spoke on behalf of the women as aforementioned. She added thus: "Indeed! We shall accompany the army and watch the fighting. None may stand in our way or force us back to our homes as happened on the day of Badr. Had the women been there to witness our soldiers run away from the battle front, this would never have happened". Madam Hind thus attributed Quraish's defeat at Badr to the absence of women to arouse their men to sufficient self exertion in battle. Her brief speech sealed the argument, and the Quraish army began to march against Muhammad together with their women. Madam Hind was so bitter against Muhammad and his followers and

Islam because she alone suffered two losses at the Battle of Badr: her father and brother. This bitterness made her to assume the role as leader of the Makkan women on their march side by side with the men to invade Medinah. As usual, the Quraish army was joined by their Allied soldiers from pagan Arab nations. They were equipped with great amounts of armour: hundreds of horses and thousands of camels, including thousands of men clad in heavy armour.

On seeing this, al Abbas Ibn al Muttalib, the prophet's uncle was moved by his feeling toward Muhammad and reflected on their tribal solidarity and on how well Muhammad treated him on they Day of Badr. He also reflected on the tribal solidarity that made him to witness the second covenant of al Agaba with al Aws and al Khazraj tribes of Medinah for the purpose of guaranting safeguard and protection to Muhammad, his nephew, as those they extended to Medinese women and children. The same feeling stired within him when he saw Quraish's ubiquitous enthusiasm against Muhammad and their march to invade Medinah to kill Muhammad. He retired to his house and wrote a detailed letter, describing the whole preparation, military equipment, and number of Makkan soldiers and gave it to a man from Ghifar whom he trusted to deliver to the prophet immediately.

The messenger arrived in Medinah and discovered that Muhammad was at Quba. He proceeded to Quba and delivered the letter to Muhammad who was about to leave the Mosque at the door. The message was read for Muhammad by Ubayy Ibn. Ka'b; and Muhammad asked him to keep the contents of the letter secret. Muhammad proceeded to Medinah and discussed the matter with Abu Bakr, Omar, Hamza, Othman and Ali. A number of Muslims-Anas and Munis, the two sons of Fadalah were quickly dispatched to reconnoiter the movements of Quraish and their Allied army. They discovered to their surprise that the army had reached close to Medinah and let their horses and camels loose to graze in the plantations surrounding the city. Another group of Muslim were sent to reconfirm the report.

When enough information had reached Muhammad to confirm the news his uncle had sent to him, he became gravely concerned and perplexed. Muhammad rushed to his people and warned them of the imminent danger. All the inhabitants of Medinah were apprehensive due to the descriptions of the might and equipment of the enemy about to enter the city and ravage it.

MUSLIM'S PREPARATION TO CONFRONT THE INVADING QURAISH AND THEIR ALLIED ARMY

The day, was a Friday. Muhammad led the prayer and in his after prayer speech, he informed the congregation that their victory depended on their persevering patience and careful preparation for war. The holy prophet had preferred to wait for the invading Quraish army in Medinah, but when the popular opinion favoured meeting the enemy on the outskirt of Medinah, he submitted as he always did except when there was a direct revelation to the contrary. On worldly matters, he never went contrary to community consensus and decision.

After the mid-afternoon prayers, he returned home with Abu Bakr and Omar, who helped him put on his armour and handed to him his sword. In the mean time, the people were waiting outside and arguing among themselves. Usayd Ibn Hudar and Sa'd Ibn Mu'adh who had argued in support of the holy prophet (PBH) of remaining in Medinah, addressed the people thus: "You must have noticed the prophet was of the opinion that we should remain in Medinah and confront our enemies here. You dissuaded him from this position against his will, instead of leaving the matter entirely to his verdict". This made those who were opposed to remaining in Medinah to confront the enemies inside the city became suddenly struck by the idea that they might have opposed the prophet in a matter in which God might have guided him. When he came out of his house wearing his armour and carrying his sword, they came to him pleading that they did not meant to disagree with him. They declared themselves prepared to abide by his and God's judgment whatever that might be.

Muhammad answered: "I have previously called you to follow such a course but you resisted. The prophet is not one to put away his armour and sword once he puts them on until God's judgment is rendered between him and his enemies. Obey me henceforth, for Victory will be ours provided we patiently persevere". As mentioned already, it had been Muhammad's modus operadi to place decision at the approval of government. Once the community had made up its mind after due deliberation, it should not be altered in haste, such decisions were always carried out with resolute astuteness to ensure that approved objective was accomplished.

THE BATTLE OF UHUD

Muhammad set out at the head of his force in the direction of Uhud. At a locality called al Shaykhan, he met a group of people unknown to him and who upon inquiry turned out to be the Jewish allies of Ibn Ubayy. The prophet ruled that as they were unbelievers, he would not permit to take unbelievers as allies against unbelievers unless they became Muslims, and should therefore return to Medinah. They felt slighted, and whispered in the ear of Ibn Ubayy who was though a Jew, but had converted to Islam. Ibn Ubayy saw with his fellow Jews and returned to Medinah with them. The sincere believers who remained with the prophet numbered seven hundred as against the three thousand Makkan fighters of the Quraish tribe, and thousands of their allied forces.

On arrival in Uhud the following morning, Muhammad mapped out a strategy as follows:

(1) Placed fifty archers on the side of the mountain to protect the Muslims from enemy attack from the rear, with strict instruction never to leave their post under any circumstance: whether they see the Muslim plunged into the enemy camp and won or fell in their places at the hand of the enemy. Should the enemy cavalry charge, it was the duty of the archers to repel that charge with arrows.

(2) He commanded everyone not to begin the fight except on his command, but the archers must attack any advance of the enemy before they reached Muslim ranks.

As was in Badr, the Quraish army and their women and their allies gathered behind the hills like swarm of locust; their women singing war songs to arouse their men.

Abu Amir, slave of Amr Ibn Sayfi al Awsi was the first to start the hostility by approaching Muslim ranks and started fighting. To the left Ibn Abu Jahl with a multitude of slaves attempted to penetrate Muslim lines, and were repelled by the Muslims with stones. Then Hamza Ibn Abd al Muttalib gave the war cry: "Die! Die, Die" and sprang forward into the thick of the Quraish lines. Talhah, carrier of the Makkan flag, sprang forward and asked Muslims to a duel with him. Ali Ibn Abu Talib advanced towards him and cut him down. The holy prophet (PBH) and fellow Muslims yelled "God is Great and the two forces collided like an earth-quake. In the heat of the Battle a

Muslim by name Abu Djanah to whom the holy prophet handed his sword, and his head wrapped with red scarf, which he called "scarf of death" saw one Makkan fighting a Muslim with his finger nails. As he prepared to deal with him, he discovered that the person was a woman Madam Hind, daughter of Utbah. He immediately withdrew and saved the prophet's sword from ever touching a woman's blood.

The Quraish forces advanced ferociously to avenge for their falling heroes at Badr and the general melee between the disproportionately balanced forces began. They met with blazing fire in the blows after blows of Hamza Ibn Abd al Muttalib: In the rage a lot of the enemies were killed including Artat Ibn Abd Shurahbil, Siba Ibn Abd al Uzza al Ghubshani. Hamza's sword seemed invisible. He was marked out by the enemy for elimination. As he was in the middle of the melee "standing out as clearly as a black camel in the herd and felling everybody around him with his sword", an Abyssinia slave by name Wahshi that was a perfect javelin thrower, saw Hamza clearly and threw it at him and got him in the abdomen and pierced him through and pinned him down until he died; and said "I did this to regain my liberty from slavery", as such was the promise made to him by Madam Hind to whom he was slave.

The death of Hamza galvanized Ali Ibn Abu Talib and other heroes of Islam; they went wild and blew against the enemy like three billion degree hurricane. Consequently, Ali like a thousand armed Octupus, grabbed the enemies and their horses in their retreat and shook them down their routs and they were no more. Muhammad's strategy in positioning the archers on the mountain proved most effective. By morning of Uhud, the Quraish army was shattered and defeated. The Muslims followed up their enemies far from the battlefield.

THE MUSLIM'S MISFORTUNE

The Quraish army ran away from the battle-field leaving their women behind in disarray. The archers whom Muhammad (PBH) had commanded not to leave the mountain side even to rescue the prophet and his companions from what might seem to them to be certain death watched the battle from their height, and saw the defeated enemy running away and the pursuing Muslims seizing the booty. As they watched their fellow Muslims gather the booty, they thought the war was over and abandoned their post which was against the command of the holy prophet (PBH). ABDULLAH Ibn Jubay advised them that the war was not over and should not violate the holy prophet's command. Majority of them failed to heed his advise and descended

to the plain. Only very few men remained in their post. Unknown to them that a Makkan commander was watching them. Immediately this happened, Khalid Ibn al Walid, commander of the Makkan cavalry gave order to his men to attack and seized the mountain side where the archers were. He eliminated the remainder of the Muslims archers and occupied the mountain side and thus placing the whole strategy of Muhammad in jeopardy. The other Muslims were not aware of what was happening as they were pre-occupied with gathering everything of value left behind by the fleeing Quraish army.

After Ibn al Walid led his men to capture the mountain side, he signaled to the Quraish to attack again and advanced upon the Muslims from the rear. The defeated Makkans rallied to his call, turned around and resumed the fighting. The Muslims in panic dropped the booty they carried, drew their swords and defended themselves, but it was too late; for the victory they had just won was lost. Their ranks were disorderly and their unity was in shreds Quraish took a heavy toll of Muslims lives. So great was the disorder that some might have struck their own fellows by mistake.

Finally, when somebody raised the cry that Muhammad (PBH) was killed, there was chaos: Muslims morale plummeted. Muslims soldiers began to fight sporadically and aimlessly. The chaos was responsible for the killing of Hasayl Ibn Jabir, Abu Hudhayfah by mistake. The surviving Muslims soldiers fled, except Ali Ibn Abu Talib who swore to fight and kill every unbeliever in the battle field until their blood reached the knee of the horse he was riding. Ali went wild with fury ever imagined believing that Muhammad had died. Ali alone and a few other Muslims were left in the battle field slaughtering the enemies, attacking, assaulting, and grabbing them and their horses like a thousand armed Octupus. The Muslims surrounded the holy prophet (PBH) to protect him. When Ka'b Ibn Malik left Ali in the battle field and came close to the circle, and bending himself over Abu Dujanah, noticed he was alive. He exclaimed at the top of his voice: "O Ali, O believers, be glad, for the prophet of God is here and still alive: On hearing this, Ali abandoned the slaughter of the Quraish and their allied army, and his pursuit of them to see for himself if Muhammad was indeed still alive. The prophet however asked Ibn Malik to keep quiet. Ali arrived and was very glad to see the holy prophet still alive. He joined other Muslims who formed a circle around him and moved with him futher up toward the mountain. Among them was a woman Umm Amarah al Ansariya that had been in the battle field since the morning to give water to the Muslim fighters to drink. When Muslims, suffered defeat, she threw down her water jug, drew her sword and joined other fighters to protect Muhammad. She shot a number of arrows until she herself was wounded. At that time when Ali was ravaging the enemies, Abu Dujanah placed himself as a shield before the prophet, even exposed his back to the falling arrows lest they should hit the prophet. What happened was that when Quraish attacked the Muslims from the rear, one of the stones thrown by them hit the prophet and caused him to fall to the ground with a cut lip, a wounded face and broken tooth. The stone was thrown by Utbah Ibn Abu waqas. It landed with such force that it pushed two links of Muhammad's helmet chain into his wound. Muhammad attempted to stand up behind a shield of his companions, but he fell again, this time into a hole which Abu Amr had dug as a trap for the Muslims.

As Muhammad was being helped by his companions toward the mountain side, the news that Muhammad was not death spread and the Makkans regarded it as an enemy trick designed to rally the Muslims to fight again. A few Makkans ran toward the Muslims shouting "where is Muhammad? Death to me if he lives!" This angered the prophet despite his wounds, drew the javelin of al Harith Ibn al Simmah and hurled it at the coming party. It hit the leader, threw him off his horse, and killed him. When the Muslims reached the entrance to the valley on the other side, Ali filled his shield with water, washed Muhammad's face and poured some water on his head. Abu Ubaydah Ibn al Jarrah pulled out the two links of chain from Muhammad's wound and his two front teeth fell off in the process. The Muslims finally retreated to the mountain side completely exhausted. When it was noon, the prophet led the prayer seated, as he was suffering from his wounds, and the Muslims prayed behind him seated. The holy Quran gave account of this situation thus: "Behold! They came on you from above you and from below you, and behold thy eyes swerved and the hearts gaped up to the throats. And ye imagined various (vain) thoughts about Allah! In that situation were the believers tried: They were shaken as by a tremendous shaking. And behold! The hypocrites and those in whose hearts is a disease say: "Allah and his messenger promised us nothing but delusion! Behold! A party among them said: "Ye men of Yathrib! Ye cannot stand (the attack)! Therefore go back! And a band of them ask for leave of the prophet saying: "Truly our houses are bare and exposed, though they were not exposed: They intended nothing but to run away".[132] Allah sent down His peace upon him, and strengthened him with forces which ye saw not, and humbled to the depths the word of the unbelievers. But the word of Allah is exalted in might, wise".[133] O prophet! Truly we have sent thee as a witness, a bearer of glad tidings and a warner; and as one who invites to Allah's (Grace) by His leave, and as a lamp spreading light. Then give the glad tidings to the believers that they shall have from Allah a very great bounty. And obey not (the behest) of the unbelievers and

the hypocrites, and disregard their insolence, but put thy trust in Allah for enough is Allah as disposer of affairs".[134]

THE BURIAL OF THOSE WHO DIED IN THE BATTLE

The Quraish returned to Makkah after burying their dead. The Muslims returned to the battlefield to bury theirs, and when Muhammad saw the body of his uncle-Hamza badly mutilated, he vowed to avenge this evil deeds. Madam Hind cut the body of Hamza open and pulled out his liver which she began to chew. Even Abu Sufyan, her husband denounced her unbecoming behaviour; and said to one of the Muslims: "Your dead were indeed mutilated; but I swear by God that I have never approved of such deeds". This was the evil Muhammad vowed to avenge, and Allah revealed to him thus: "And if you punish, inflict the same punishment as has been meted out to you. But if you bear patiently it is certainly better for you. Do bear them patiently; for the reward of your patience is with Allah. Do not feel sad nor give way to anger because of their plotting. For Allah is with those who restrain themselves, and those who do good".[135]

THE EFFECTS OF UHUD

After the Muslim's defeat at the battle of Uhud, they became derided by the people of Medinah, and nobody bothered to mention the Muslims victory in the first round of the battle. The same applied to the surrounding Arab tribes who only a few days earlier feared and respected Muslim power. Muhammad began to plan to recapture and re-establish Muslim power and reputation.

Meanwhile, other Arab tribes began to take advantage of Uhud, to plot against Muhammad (PBH) and Islam. Soon news were received that Tukayhad and Salamah, sons of Khuwaylid and leaders of Banu Asad, were inciting their tribesmen and clients to attack Medinah and to seek Muhammad in his own house. They included in their plan to raid the city outskirts to seize the cattle of the Muslims. The holy prophet on hearing of the enemy move to invade Medinah sent One hundred and fifty fighters headed by Abu Ubayday, Sa'd, and Usayd. They matched on the enemy, found them and routed them out. The surviving enemy soldiers ran away in defeat. This was followed by two additional invasion of Medinah attempt and they were routed out and defeated by the Muslims in the fourth year of Hidjra. In the fifty year of Hidjra the enemy made four invasions attempt, that were defeated by the Muslims. The most important of these invasions attempt was the war of Ghazwet al-Khandak, which was also called al-Alzab.

JEWISH ENMITY

The Jews over the years distinguished themselves through their monotheistic teachings and were opposed to the Christians trinitarianism. When Muhammad's political power kept on to be on the increase, they became over jealoused, and decided to send their leaders to Makkah to forge an alliance with the pagans of Makkah to wage a total war of annihilation against Muhammad and Islam. The leaders they sent included Hugayg Ibn Akhtab, Sallam Ibn Abu al Hugayg; Kinanah Ibn al Hugayg, Hawdhah Ibn Qays and Abu Ammar, both of the tribe of Banu Wail. On their arrival in Makkah, had a meeting with Quraish leaders, that they would want to enter into a covenant with them against Muhammad and Islam. On enquiry by the Quraish leaders, they told them that the warriors of their tribe had already been stationed between Khaybar and Medinah awaiting the arrival of the Quraish warriors to invade Medinah. That the warriors of their other tribe Banu Qurayzah had remained within Medinah in order to plot against Muhammad and Islam, and to spring against the Muslims from behind once the Makkans launched their attack.

The following dialogue ensued:

1. The Quraish asked the Jews thus: "You were the first people of the Book and held the keys of knowledge. Do you consider our (pagan) religion better than Islam, which "is the religion Muhammad is propagating?

   The Jews answered: "We now and hereby confirm that Quraish religion is better than Islam".

2. This Jews position was severely rebuked by Dr. Israel Wolfenson in his book titled "The Jews in Arabia" thus: "It was the duty of the Jews not to allow themselves to get involved in such a scandalous mistake. They should have never declared to the leaders of Quraish that the worship of idols was better than Islamic monotheism even if this was to imply frustration of their request. The Jews who have for centuries raised the banner of monotheism in the world among the pagan nations, who have remained true to the monotheistic traditions of their fathers, and who have suffered throughout history the greatest misfortunes, murders, and persecutions for the sake of their faith in the One God, in loyalty to this tradition, have sacrificed every interest-nay their very lives to bring about the downfall of paganism. Furthermore, by allying themselves with the pagans they were infact fighting themselves and contradicting the teachings of the Torah which commands them to avoid, repudiate indeed to fight the pagans" the holy Quran confirms Dr. Israel position thus: "O my Lord, make this city (Makkah) one of peace and security, and preserve me and my sons from worshiping idols". [136] "O my Lord! They have indeed led astray many among mankind; he then who follows my (ways) is of me, and he that disobeys me but thou art indeed oft forgiving, Most Merciful".[137]

As the Jews confirmed their preference to Quraish pagan religion, leaders of Quraish aggreed to come into alliance with them, and gave then a definite date for the attack against Muhammad and Islam. The Jewish leaders were very happy about their success in getting the Quraish on their side against Muhammad and Islam. The Jewish leaders departed from Makkah and made similar contact of support with the Glatafan clan of Qays Ghaylan, including the tribes of Banu Murrah, Banu Fazarah, Ashja, Sulaym, Banu Sa'd, Asad and all those who had fought the Muslims in the past to instigate a general mobilization on the side of Quraish for a revengeful war on Muhammad, and his followers. In order to placate these tribes, the Jews commanded and praised their pagan practices and that victory would certainly belong to paganism.

Finally, all these parties which the Jews had rallied against Muhammad marched against Medinah. The enemy soldiers totaled about twenty five thousand (25,000 men). The enemy arm assembled at the outskirts of Medinah. This means the whole Arabia warriors assembled at the outskirts of Medinah to invade the city and annihilate Islam.

THE SITUATION IN MEDINAH

When the news of this tremendous forces reached Muhammad and his followers, it struck them with panic. The enemy army surpassed in number and equipment and anything the Arabia peninsula had ever seen or known in any war fare. The Muslims were faced with the problem of how to handle such overwhelming preponderance of men, horses camels arms and amunitions. Muhammad directed that they maintained their defense within the walls of the city of Medinah. In order to fortify the city, one of the companions of the holy prophet, Salman al Farisi, who knew far more of the techniques of warfare and was a commander in the Peninsula, advised the digging of a dry moat around Medinah and the fortification of its building within. The counsel was approved and hurriedly implemented within six days. At the same time, the walls of the buildings on the perimeter of the city facing the enemy were also reinforced. The inhabitants of the city were evacuated, and the buildings were reserved for military use. The women and children were removed to the interior and placed within fortified walls. Rocks were gathered and placed on the inner side of the moat for use as possible projectiles against the enemy if the need arose.

The Quraish and their allied forces arrived at Uhud hoping to meet the Muslim forces there; and found no one. They proceeded to Medinah and found to their surprise an impassable ditch surrounding the whole city. It was a defense unfamiliar to them. The Quraish army encamped in the plain called Rumah, and the forces of Ghatafan and its allies encamped in the plain called Dhanab Nagama. The Muslim army numbering three thousand men assembled on the side of Sal mountain in Medinah. Only the ditch that separated them from the enemy. The Muslim army built a number of tents there in readiness for a long siege, and Muhammad had his own red tent erected for his use. The Quraish and the Arab tribes soon realized the impossibility of crossing the moat, and decided to restrict their military activity to the exchange of javelins for a number of days. As the winter was around the corner, and the enemy never thought of a long drawn out war, and the wind was increasingly becoming unbearable, and their food stock which they planned to last for only two days, and the war was over, was depleting fast: some of the Quraish allies began to think of returning home. The Jews learnt of the thinking of their allied forces, and became desperate: The remobilization of such an overwhelming forces would not be easy to accomplish once they demobilized and allowed to disperse: If Muhammad gained such an easy victory, by the withdrawal of the Quraish and their Allies, the Muslims could turn against the Jews. These were the problems the Jews were faced with after more than seven days of fruitless efforts to enter the city of Medinah. Huyayy Ibn Akhtab decided to encourage their fellow Jews on the side of Muhammad –Banu Qurayzah to violate their covenant with Muslims, and join his camp. After a long persuation, they violated their covenant and joined the enemy.

On hearing this, Muhammad ordered Sa'd Ibn Muadh, leader of al Aws, and Sa'd Ibn Ubadah leader of al Kahazraj, together with Abdullah Ibn Rawahah and Khawwat Ibn Jubayr, to go and ascertain the news and report back to him. The Jewish leader said to the delegates from Muhammad thus: "And who is this so called prophet of God? There is neither a covenant nor peace between us and him" The conversation was quickly ended, and the Muslims left the scene hastily to prevent the possible outbreak of open fighting.

The delegates returned and reported everything to Muhammad. This made Muslim leaders to become gravely apprehensive, as the enemies could now enter the city from the side of the Jewish leader, Ka'bah and his fellow Jews whom Muhammad trusted on the basis of the covenant he had with them. The Muslims were disappointed at this turn of events. Consequently the enemy succeeded in entering the city and took a position on its inner side near Sal mountain, where the Muslims had stationed their army. Ali Abu Talib and other Muslims proceeded to confront them and seal the side through which they advanced. Amr Ibn Abd Wudd challenged the Muslims to a duel. When Ali Ibn Abu Talib answered his call, Amr replied: "Why O Cousin! By God, I do not wish to kill you". Ali answered: "But I do". The duel started, and no sooner had it got under way, Ali killed Amr and the companions of the latter ran for their lives.

The enemy planned to rout out the Muslims the following day, now that the Jews who were on the side of Muhammad had defected to them. The news reached Muhammad (PBH) and he quickly went into his tent for intensive prayers. The holy Quran related that "Allah sent down His peace upon Muhammad, and strengthened him with force which ye saw not and humbled to the depths the word of the unbelievers. But the word of Allah is exalted to the heights: For Allah is exalted in might, wise".[138]

Immediately a very strong wind started and was followed by an extremely heavy rain fall: Thunder deafened the ears and the lightning was blinding. The storm was so wild that it swept the tents of the enemy off the ground and brought havoc on their camp. It struck fears into their hearts, and they believed that the Muslims were seizing this opportunity to launch their attack. Tulayhah Ibn Khuwalid shouted on top of his voice: "O Quraish army and our Allied forces, get ready to run away for our lives. These evil omens signal the start of Muhammad's attack". Abu Sufyan followed by saying: "O people of Quraish surely this is no place for you. the date trees around us have all been uprooted and our work camels have perished. The Banu Qurayzah have abandoned us and cooperated with our enemies; the storm has taken its toll. All these things have brought terrible disadvantage to us. Let us move away from here. I shall be the first to give up".

The enemy panicked and withdrew. The withdrawal was led by Quraish followed by Ghalafan and their allies. When the morning came there was not one of them to be seen in the area. The Muslims returned to their homes in Medinah with the holy prophet (PBH). They gave praise and thanks to God for their victory.

This war was followed by the "Treaty of Hudaybiyah on the sixth year of Hidjra; followed by Ghazwet Khaibar in the seventh year. On the 8th year of Hidjra there were four invasions, and the greatest of them was the conquest of Makkah.

THE TREATY OF HUDAYBIYAH

During the six whole years after Hidjra, the Muslims were prevented from fulfilling their religious duty in Ka'-bah. The position of Muhammad and his followers was that the ancient sanctuary of Makkah was not a property of the Quraish, but of all the Arabs together. The Quraish enjoyed only the services attached to the Ka'bah; such as maintenance, the care for its visitors etc. One day, Muhammad (PBH) told his followers that congregated in the Mosque after the morning prayer, that he had a dream that the Muslims entered the holy sanctuary of Makkah, and performed religious duties free of fear. The Muslims were very happy at the news and spread it all over Medinah. During the holy month that followed, Muhammad (PBH) publicly proclaimed that the preparation for the pilgrimage had started and the Muslims should get ready to proceed.

His procession set forth on the first day of Dlu al Qidah, which was one of the holy months. On reaching Dlu al Hulayfah, the pilgrims stopped to shave their heads, purified themselves as the ritual demanded; and isolated their sacrificial cattle by placing them to their left.

When the Quraish learnt that Muhammad and his followers were approaching Makkah for the purpose of pilgrimage, they panicked and suspected that Muhammad was coming to invade Makkah in the guise of pilgrimage. They quickly mobilized an army which includes a Calvary force of two hundred. They gave the command to Khalid Ibn al Walid and Ikrimah Ibn Abu Jahl. This army advanced to Dlu Tuwa and took position to prevent the Muslim religious march to Makkah. On hearing of this, Muhammad (PBH) decided to avoid confrontation, and asked his party to find some one who could show them a road to Makkah. A man was found to lead the procession by a different route which was desolate and full of hardships. The road led them to a valley at the end of which a turn by al Murar brought them to the locality of al Hudaybiyah, south of Makkah. When the Quraish discovered the movement of Muhammad and his followers, they returned quickly to Makkah in order to defend it against what they thought to be a Muslim invasion from the south. Upon arrival at the plain of al Hudaybiyah, the she-camel of the holy prophet stopped. The Muslims thought that the she-camel was exhausted. The holy prophet (PBH) explained that it was stopped by the same power which stopped the elephant from entering Makkah. He said further: "If only the Quraish would ask us for guarantees of Muslim intentions based upon our blood relationship to them we should be happy to give them the same". He then called upon the Muslims to encamp. They in turn complained to him that there was no water in the area. The prophet sent a man with a stick to one of the disused and dried wells to verify the existence of water. When the man plunged his stick into the bottom of the well, water sprang up; and the people felt reassured and put up camp in the place.

The Quraish observed the movements of the Muslims from their side. Muhammad was very much wanted to perform the holy pilgrimage without any trouble unless attacked. After a little while the Quraish sent some delegates to the Muslim camp, partly to assess their strength and partly to dissuade Muhammad from entering Makkah. Budayl Ibn Warqa arrived at the Muslim camp, together with some tribesmen from Khuza'ab. After meeting with Muhammad (PBH), they became convinced that the Muslims did not come to fight but to honour the sanctuary and pay to it the homage due. When they delivered this message to their leaders, they were disbelieved and accused of conniving with Muhammad (PBH). In order to check the veracity of this report, the Quraish sent a second delegation to Muhammad (PBH) and they too brought the same report which they now believed, but they were bent on making war against Muhammad and his followers to prevent them from entering Makkah. In order to make the Ahabish people their ally, the Quraish pleaded with them to allow their leader to go and talk to Muhammad with the hope that the two leaders would misunderstand each other, and the Quraish ally would become increasingly committed to fight on Makkah's side against Muhammad. The Ahabish leader, Al Hulays, went to the Muslim camp to see for himself. When the holy prophet (PBH) saw him arriving he ordered the sacrificial cattle paraded in front of him as material proof of Muslim intention to perform the pilgrimage and to honour the sacrificial. Al Hulays saw the seventy sacrificial camels shaved ready for sacrifice and was moved by the view of this display of Arab religiosity. He became convinced that the Quraish were doing injustice to Muhammad and his followers who had come neither for war nor for hostility. Without bothering to meet Muhammad and converse with him, he returned to Makkah and told the Quraish of his opinion. The Quraish treated Al Hulays opinion with levity, that he was a Bedouin. This angered Al Hulays and said to the Quraish thus: "I did not ally myself with you in order to stop pilgrims from performing their religious duties. Unless you allow Muhammad and his party into the sanctuary, otherwise my tribe will depart from Makkah". The Quraish feared the consequences of such a move, and apologized to him. Thereafter, Uriwah Ibn Mas'ud al Thagafi accepted to meet Muhammad and negotiated with him on behalf of the Makkans. On meeting Muhammad he said: "O Muhammad; Makkah is your hometown, whose honour it is your duty to safeguard. It would be wrong for you to prefer the commonplace people that are among your followers to the noblemen of Quraish, who are your own people". On hearing this, Abu Bakr interjected thus: "There is no way the holy prophet can separate himself from his followers". Thereafter, Urwah returned to Makkah completely convinced that Muhammad and his followers had not come to wage war, but to honour the holy sanctuary in fulfillment of a divine imperative. On arrival back in Makkah, Urwah reported to the Quraish leaders thus: "O men of Quraish, I had an opportunity to visit Chosroes, Caesar and the Negus in their respective courts. By God I have never seen a king that attached himself to his people as Muhammad had done. His companions love him, honour him and revere him so much that they carefully lift every hair that falls off his body, and they save the water with which he performs his ablutions. They will never allow any hand to fall on him. I leave you to decide on what to do". As no positive reaction from the Quraish, Muhammad (PBH) decided to send a delegation to inform the Quraish of the Muslims position, just in case their earlier delegations miscommunicated matters to them. The Makkans slew the camel of Muhammad's delegate and were about to kill him when Ahabish leader intervened and insisted to let the man go free. This hostile behaviour of the Makkans made Muhammad (PBH) and his followers to begin to consider other options for them to enter the sanctuary in Makkah: The options included fighting their way through to the sanctuary.

Meanwhile, some plebeians from Makkah went out under the cover of the night to throw stones at the tents of the Muslims. Muhammad sent out about fifty men who encircled the attacks, captured them and brought them to the holy prophet for judgment. To the surprise of everyone, Muhammad forgave the attackers and allowed them to go free in accordance with his plan for peace, and the forbiddance to shed human blood in the holy month, particularly in al Hudaybiyah, an area falling within the holy ground of

Makkah. This magnanimity overwhelmed the Quraish, and lost the argument that Muhammad wanted war. It became absolutely clear that any attack by the Quraish on Muhammad would be regarded by all Arabs as an act of aggression which Muhammad would be perfectly entitled to repel with all power at his disposal.

As no news was forth-coming from the Quraish leaders, and after due consultation with his companions, Uthman Ibn Affan was mandated by Muhammad to go and meet Abu Sufyan and his fellow leaders of Quraish people to explain to them that the Muslims were not ready for trouble, that they were only prepared to enter into the sanctuary for religious duties and leave. Accordingly Uthman and his son in-law proceeded to Makkah and on its outskirts was met by Aban Ibn Sa'id who extended to him his protection for the duration of time that it would take him to convey his message. After delivering the message from Muhammad to the Quraish leaders, they suggested to him to circumambulate the sanctuary if he so wished. Uthman declined and said: "I shall never do so until the prophet of God had done so himself. "The Quraish leaders answered: "We have already made it clear that Muhammad would not be allowed to enter Makkah this year". Uthman made it also clear to them that the Muslims are determined to enter into the sanctuary and perform their religious duties. As the negotiation became protracted, the Muslims began to suspect that the Quraish leaders might have treacherously killed Uthman and his son-inlaw; unknown to them that Uthman's delay in returning, was due to the Quraish leaders who were busy conversing with Uthman in an attempt to find a compromise to base a pledge not to allow Muhammad to enter Makkah that year and the burning desire of Muslims to enter into the sanctuary that year.

THE COVENANT OF AL RIDWAN

The fear that Uthman must have been killed by the Quraish, made tension to rise in the Muslim camp, and everybody began to reach for his sword. Meanwhile, Muhammad (PBH) had assured his followers that he would not allow them to return to Medinah without challenging their enemies. He called his companions and they assembled with him under a large tree in the middle of that valley. It was in this assembly that the Muslims covenanted with the holy prophet (PBH) to fight to the last man to avenge the blood of Uthman whom they thought the Quraish had murdered in Makkah. This covenant was called the covenant of al Ridwan and it was on account of this resolve by the Muslims that the following verse was revealed to Muhammad (PBH) by the Almighty God thus: "God is pleased with the believers who have covenanted with you under the tree. God knows what is in their hearts and, therefore He has granted them His peace and will soon give them great victory. And many gains will they acquire (besides); and Allah is Exalted in power, full of wisdom. Allah has promise you many gains that ye shall acquire and He has given you these before hand and He has restrained the hands of men from you; that it may be a sign for the believers, and that He may guide you to a straight path; and other gains (there are) which are not within your power, but which Allah has compassed: and Allah has power over all thing. If the unbelievers should fight you, they would certainly turn their backs; then would they find neither protector nor helper. (such has been) the practice of Allah already in the past: no change will thou find in the practice of Allah".[139] When the Muslims had concluded their covenant, the holy prophet (PBH) pledged the same covenant on behalf of Uthman as if he was present. There upon swords shook in their scabbards and the Muslims realized that war was now inevitable. Everybody looked forward to the day of victory or martyrdom with a mind convinced and satisfied and a heart re-assured and at peace. While in this state of readiness, the news came that Uthman had not been murdered; and soon the man himself returned safe and sound.

However the covenant of al Ridwan; like the great covenant of al Agabah remained great landmarks in Muslim history. Muhammad (PBH) was particularly pleased with this covenant for the evidence it furnished of the strength of the bonds which tied him and his companions together, and for the readiness of the Muslims to face the greatest dangers without fear. For whoever is willing to face death will always find that death itself shies away from him: life itself surrenders to a determined man, and victory is always his own to reach. "Believe in God, and thine own self believe! What thou hath hoped for, thou wilt achieve". (William Willcox).

THE REPORT OF UTHMAN TO MUHAMMAD (PBH)

Upon, return, Uthman coveyed to Muhammad the message of the Quraish thus: "The Quraish leaders are no longer in doubt about the Muslims position: to enter the sanctuary and perform their religious duties; and are not coming for war. They also appreciated the fact that they have no right to prevent any Arab from performing his pilgrimage or Umrah during the holy month. Despite all these, the Quraish had mobilized their army under the leadership of Khalid Ibn al Walid to prevent Muhammad and his companions from entering Makkah, and some skirmishes had taken place between the two parties. After all this had happened, to let Muhammad enter Makkah would make the tribes to conclude that the Quraish had been defeated, and

such would plummet their image and reputation in the Peninsula. They would want Muhammad to weight the situation carefully and consider with them the way out of the difficulty".

As Muhammad (PBH) was considering Uthman's report, the Quraish sent Subayl Ibn Amr to reconcile issues with Muhammad and thereafter the Muslims should go back home to return for the same purpose the following year. The reconciliation was protracted and offensive to the Muslims, and yet the holy prophet (PBH) kept his cool. So patient he was that Omar Ibn al Khattab lost patience and said to Abu Bakr: "O Abu Bakr, isn't Muhammad the prophet of God and aren't we Muslims? "Abu Bakr answered in the affirmative. Omar then said: "why then should we give in to the unbelievers in a matter vital to our faith? "Abu Bakr replied: "O Omar, do not trespass one inch where you ought not to go. Remember that I witness that our leader is the prophet of God". Angrily, Omar replied: "I too, witness that our leader is the prophet of God". This was when the Quraish delegate, Suhayl Ibn Amr remained most unreasonable and provocative in his negotiation with Muhammad (PBH); and the holy prophet remained patient. For example at the start of the negotiation, Muhammad (PBH) appointed Ali Ibn Abu Talib as secretary. When the treaty was going to be put into written document, the holy prophet said to Ali: "Write, 'In the name of God, the merciful the compassionate: "Suhayl, the Quraish delegate interrupted "stop" and' said "I do not know either 'the Merciful' or 'the compassionate'. Write 'in your name O God: "The prophet of God instructed Ali to "write it as he requires". Muhammad continued, and asked Ali to write: "This is text of a pact reached by Muhammad, the prophet of God, and Suhayl Ibn Amr, the pagan of Makkah delegate again interrupted: "Stop it. If I accepted you as a prophet of God I would not have been hostile to you. You should write only your father." The holy prophet (PBH) instructed Ali to write accordingly, referring to himself as Muhammad Ibn Abdullah. That was the tone of the treaty document, that provoked Omar Ibn al Khattab.

Finally, the text of the treaty was agreed upon and signed by both parties. The peace treaty was specified to last for only two years. The pact also specified that any person from Quraish defecting to Muhammad's camp without permission from his guardian would have to be returned to Makkah, whereas any Muslim that defects to the Quraish in Makkah from Muhammad's camp would not have to be returned. It also specified that any tribe was free to ally itself to Muhammad without incurring any guilt or censure from Quraish, and likewise, any tribe seeking an alliance with Quraish could do so without prior notice or hindrance from the Muslims. The pact stipulated that Muhammad and his companions would leave the area of Makkah that year without fulfilling their religious duties, but that they might return the next year, enter the city and stay therein for only three days for this purpose while carrying no more than swords in their scarbbards.

Immediately the treaty was signed, the son of the Quraish delegate to the peace treaty, Abu Jandal Ibn Amr, defected to the Muslim camp. When Suhayl saw his son changed his loyalty in his presence, he struck him in the face and pulled him by the hair to return to the Quraish side. Abu Jandal called upon the Muslims to save him from the eventual persecution he would suffer if returned to the unbelievers to no avail. This among others made the followers of Muhammad to express their dissatisfaction with the pact, the holy prophet had just concluded with Suhayl. But Muhammad turned to Abu Jandal and said to him thus: "O Abu Jandal, have patience and be disciplined; for God will soon provide for you and your persecuted colleagues away out of your suffering in the cause of God. We have entered into peace treaty with the Quraish and we have exchanged with them a solemn pledge that none will cheat the other". Abu Jandal returned to Quraish in compliance with the demand of this treaty, and Suhayl returned to Makkah. Muhammad (PBH) then turned to his followers and said to them: "patience, patience, patience! God is with those who patiently persevere". The holy prophet performed Umra at Hudaybia raising his hands towards the direction of Makkah, saying: "Bismillahi ALLAHU AKBR" three times and kissing the hands. He slaughtered the animals he brought for sacrifice, sat down and shaved his head. Great light shon on his face, and his followers began to slaughter their animals and shaved their hair.

On their way back to Medinah, the following verse was revealed to the holy prophet thus: "Verily we have granted thee a manifest victory; that Allah may forgive thee thy faults of the past, and those to follow, fulfill His favour to thee and guide thee on the straight way; and that Allah may help thee with powerful help. It is He who sent down tranquility into the hearts of the believers, that they may add faith to their faith: for to Allah belong the forces of the heavens and the earths, and Allah is full of knowledge and wisdom..."[140]

The treaty of Hudaybiyah which the followers of Muhammad were worried about turned out to be all time victory for the Muslims: It brought great advantages not only to Islam, but to Arabia as a whole. It was the first time that Quraish acknowledged that Muhammad was an equal rather than a mere rebel and runaway tribes man. It was the first time that Makkah

acknowledged the Islamic state that was rising in Arabia. The Makkans' recognition of the right of the Muslims to visit the sanctuary and to perform the pilgrimage, was an acceptance on their part that Islam was an established and approved religion in the Peninsula. Furthermore, the peace of the following two or ten years, gave the Muslims the peace and security they very much needed on their Southern part without fear of an invasion from Quraish. The peace also greatly contributed to the spread of Islam, as those who accompanied Muhammad to Hudaybiyah counted one thousand four hundred, and those who accompanied him on his conquest of Makkah two years later counted well over ten thousand. This and what happened before the conquest of Makkah by Muhammad showed his followers who doubted his concessions in the Hudaybiyah treaty, and thought that the treaty was a sell out of Muslims, that the ways of ordinary men are not the ways of God. The case of Abu Basir was a good example. In his case he became a Muslim immediately after the Hudaybiyah treaty and escaped from Makkah to Medinah. Obviously, the provisions of the Hudaybiyah treaty applied to him and required his return to the Quraish, for Abu Basir had not obtained the permission of his master. Azhar Ibn Awf and al Akhnas Ibn Shariq wrote to the holy prophet to this effect and sent their letter with a tribesman of Banu Amir and a slave of theirs. When the holy prophet received the demand letter, he called Abu Basir and said to him: "We have covenanted with the Quraish to honour the Treaty of Hudaybiya which you well know. In our religion, we are not permitted to cheat. You should therefore return to your people. God will grant to you and to the other persecuted Muslims a means of emancipation in His own good time". Abu Basir objected to the prophet that the unbelievers would force him back to paganism. The holy prophet repeated the same judgment to him. Accordingly, Abu Basir gave himself up to the two messengers and accompanied them back to Makkah. On their arrival at Dhual Hulayfah, Abu Basir, grabbed the sword of the Banu Amir tribesman and killed him with it. The Makkan slave ran back to Medinah with signs of fear and panic on his face. He told the holy prophet that Abu Basir had arrived back in Medinah brandishing his sword and said to the holy prophet (PBH): "O prophet of God, you have fulfilled your duty under the Treaty and God has relieved you of your obligation; for you have infact surrendered me to my people as the Treaty prescribed. But I was not willing to allow myself to be persecuted, or forced to abjure my religion". Despite this, the holy prophet (PBH) said to Abu Basir: "I admire your courage! But if I do as requested by you, i.e. allow you to remain with us in Medinah, it will be tantamount to a breach of the Treaty of Hudaybiya". Abu Basir left Medinah to al 'Is on the sea coast, located on the road which the Quraish followed to al Sham, and which the Treaty of Hudaybiyah prescribed to be kept open for Makkan trade. When the news and Muhammad's admiration of him reached Makkah, the Muslims still residing there were elated, and about seventy of them ran away from Makkah to al 'Is to follow Abu Basir as their Chief. Abu Basir organized them and began to cut off the trade route on their own initiative, killing any unbeliever they caught and seizing any camels belonging to Quraish.

This was what brought home to the Quraish people that the man who is truly committed to Islam was a far greater handicap to them than the loss of such a one altogether to the Muslim camp. Such a man would escape at the first opportunity without entering into the camp of Muhammad (PBH) to become an out law due to the terms of the Treaty of Hudaybiyah. He would then wage a terrible war against the Makkans in which the Makkans had everything to lose and nothing to gain. The Quraish leaders put their heads together and wrote to the holy prophet (PBH) that they were willing to expunge from the Treaty the clause that forbid the holy prophet (PBH) from accepting fugitives from Makkah into his camp in order to keep the caravan route open. In the consequent negotiation, the clause was expunged, and pleaded with Muhammad to accept into his camp Abu Basir and his followers. This was done and the trade route was re-opened for Makkan Caravans. This was one of the clauses that seriously offended Omar Ibn al Khattab; over which he had an altercation with Abu Bakr.

MUSLIM WOMEN EMIGRANTS FROM MAKKAH TO MEDINAH

Among the people escaping from Makkah to Medinah after expunging the restrictive clause from the Treaty included women. It was on this occasion the following verse was revealed to Muhammad as to the only God approved way to handle such women running away from their husbands: "O ye who believe! When they come to you believing women refugees, examine (and test) them: Allah knows best as to their faith: If ye ascertain that they are believers, then send them not back to the unbelievers. They are not lawful (wives) for the unbelievers, nor are the (unbelievers) lawful (husbands) for them. But pay the unbelievers what they have spent (on their dower). And there will be no blame on you if ye marry them on payment of their dower to them. But hold not to the ties (marriage contract) of unbelieving women: ask for what ye have spent on their dowers, and let the (unbelievers) ask for what they have spent (on the dowers of women who come over to you). Such is the command of Allah: He judges (with Justice) between you. And Allah is full of knowledge and wisdom. And if any of your wives desert you to the unbelievers, and ye

have your turn (by the coming over of a woman from the other side). Then pay to those whose wives have deserted the equivalent of what they have spent (on their dower). And fear Allah, in whom ye believe".[141]

"O prophet! When believing women come to thee to take the Oath of fealty to thee that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging falsehood, and that they will not disobey thee in any just matter, then do thou receive their fealty, and pray to Allah for the forgiveness (of their sins): For Allah is oft forgiving, Most Merciful".[142]

That was how events confirmed Muhammad's vision, wisdom and political sagacity. The Treaty of Hudaybiyah actually laid down the concrete foundation for Islam's political career as well as for its spread through out the world. That was the meaning of the clear victory that God had promised. As a result of the Treaty, relations between Quraish and Muhammad (PBH) became quite peaceful. Both parties felt secured: the Quraish embarked on enlarging their trade to recover their losses suffered during their wars with the Muslims, and the Treaty afforded Muhammad (PBH) the opportunity to embark on a wider policy of mission, seeking to bring his message to all men in all the nook and cranny of the globe. He sent messengers with letter to kings in the surrounding empires; to accept Islam, and the Battle of Khaybar which Muhammad fought and won, and which resulted in the final exodus of Jews from the Arabia Peninsula altogether was occasioned by that Treaty.[143]

THE CONQUEST OF MAKKAH

The Khaybar war was fought in the seventh year of Hidjra. In the eighth year, four wars were fought and won by Muhammad (PBH) and his followers. The greatest of them were the opening of Makkah and Ghazwet Hunain. In the ninth year there was the Tabuk campaign by Muhammad.

In the case of Makkah, while Khuza'ah tribesmen were camping one day near their well called watir, Banu Bakr launched a surprise attack against them. Those of Khuza'ah tribesmen that escaped the attackers ran in full haste toward Medinah. The matter was reported to the holy prophet (PBH) after prayer in the Mosque by Amr Ibn Salim al Khuzal. The majority of the Muslims were present in the Mosque at the time of the report. Muhammad (PBH) answered: "Certainly, O Amr Ibn Salim, we shall come to your rescue". Reports confirming that of Amr Ibn Salim were brought to Muhammad by

Budayl Ibn Warqa who followed some of the Khuza'ah tribesmen who sought refuge in his house during the attack to Medinah from Makkah.

The Hudaybiyah Treaty had been broken by the Quraish, and Muhammad (PBH) was left with not other alternative, than to mobilize the Muslims for war against the Quraish and make Mulisms decision final. He sent confidential word to the Muslims all over the Arabia Peninsula to mobilize at once for war against the Quraish, i.e. to invade Makkah, rout out the clans, and vanquish them, once and for all time. Muhammad's plan was to conquer Makkah without bloodshed, and to do so, was to take them by surprise before the Quraish could build up their defenses. The secrete of his plan was about to be leaked by Hatib Ibn Abu Balta'ah: He wrote a letter to the Quraish leaders about the Muslims move and handed it to a woman called Sarah, a client of some members of the house of Banu Abd al Muttalib to deliver.

The news soon reached Muhammad (PBH), who quickly sent Ali Ibn Abu Talib and al Zubayr Ibn al Awwam to intercept the message; which was done. When Hatib was called to account, he confirmed it to be true: "I did it not because I have renounced my faith, but because of my relatives and children who are still in Makkah". On hearing this, Umar Ibn al Khattab sought the prophet's permission to behead him as he has apostatized. The holy prophet (PBH) answered: "O Omar, perhaps God has looked favourably on the men who fought at Badr and has permitted them to do whatever they wish, for their merit with God is truly great". Hatib was one of those who fought at Badr. It was in this connection the following verse were revealed: "O ye who believe! Take not my enemies and your enemies as friends (or protectors), offering them (your) love even though they have rejected the Truth that has come to you, and have (on the contrary) driven out the messenger and yourselves (from your homes), (simply) because ye believe in Allah your Lord! If ye have come out to strive in My way and to seek My good pleasure, showing friendship unto them in secrete: for I know full well all that ye conceal and all that ye reveal. And any of you that does this has strayed from the straight path. If they overcome you, they would behave to you as enemies, and stretch forth their hands and their tongues against you for evil; and they desire that ye should reject the Truth. Of no profit to you will be your relatives and your children on the Day of Judgment: He will judge between you: For Allah sees well all that ye do".[144]

MUSLIMS' MARCH ON MAKKAH

The Muslim army proceeded from Medinah to Makkah with the sole purpose of conquering that city, and seizing the sanctuary which God had declared a place of peace, security and religious duties to all mankind. The army moved in such huge number of men and armaments which covered the desert from one extremity to the other like a swarm of locust in the horizon from horizon. They moved at a very great speed, and at every station many more tribes joined their ranks and added to their armaments and equipment. The hearts and minds of Muslims were saturated with faith of Islam and with the belief that God's help would bring them victory. Muhammad (PBH) led this unbelievably huge army at the forefront. His greatest concern and prayers was to seize the holy house in Makkah without shedding unnecessary blood. By the time the army arrived at al Zahran, four miles from Makkah, its number had reached more than ten thousand. Up to this time, the Quraish knew nothing about the invasion, and their leaders were preoccupied with the sort of agreement to reach to appease Muslim anger.

At a stage of the Quraish leaders meeting, Abbas Ibn Abd al Muttalib, uncle of the prophet, withdrew from them, went home, took all members of his family, out of Makkah, and headed to the direction of Medinah. At al Juhfah he met Muhammad and converted to Islam. This was in conformity with the Quranic verse: "And an announcement from Allah and His messenger, to the people (Assembled) on the day of the great Pilgrimage,- That Allah and His messenger dissolve (treaty) obligations with the pagans. If, then, ye repent, it were best for you; but if ye turn away, know ye that ye cannot frustrate Allah; and proclaim a grievous chastisement to those who reject faith".[145] Historians claimed that it was very likely that the invasion plans leaked to the leaders of Banu Hashim which they kept secret from other Quraish leaders. The reason for this claim was that, when Muhammad (PBH) and his huge army of men and armaments reached Nig al Ugab, both cousins of the holy prophet: Abu Sufyan Ibn al Harith Ibn Abd al Muttalib, and Abdullah Ibn Abu Umayyah Ibn Mughirah came to Muhammad and converted to Islam.

To prevent blood bath in the holy city Muhammad (PBH) sent his uncle who had, just been converted to Islam, to ride on his white horse to Makkah to warn them of the hugeness of Muslim army that was coming to take Makkah by storm, and for them not to offer resistance and reconcile themselves to the holy prophet (PBH). This was done. It was followed by Abu Sufyan who was saying on top of his voice: "O men of Quraish, here comes Muhammad with an army such as you have never seen before. Put up no resistance. Whoever enters into my house shall be secured, whoever remains in his own house shall be secured, and whoever enters the Ka'bah shall be secured."

Muhammad (PBH) advanced with the army until he reached Dhu Tuwa. From there he saw Makkah laid in front of him devoid of any army to give him battle. He stopped his forces, stood over this mount, prostrated himself in prayers and gave thanks to God who made him conquer the first theater of revelation: The sanctuary of the holy House, was now to be opened to all the Muslims in peace and security. Despite no resistance, Muhammad took every precaution by dividing his army into four groups and commanded them all not to engage in any fighting or shed any blood except in cases of extreme emergency. He gave the command of the left wing to al Zubayr Ibn al Awawan and ordered him to enter Makkah from the north. He gave the command of the right wing to Khalid Ibn al Walid and ordered him to enter Makkah from the South. He gave the command of the Medinese to Sa'd Ibn Ubadah and ordered him to enter Makkah from the West. He gave the command of Muhajirun to Abu Ubaydah Ibn al Jarrah and ordered them to enter Makkah from the north near Hind Mountain.

As the various commands were about to begin their march into Makkah, Sa'd Ibn Ubadah was heard saying: "Today is the day of battle, the day of the great war to rout out, vanquish and annihilate the enemy once and for all time. Today is the day when all taboos will be routed out and annihilated". Had he been allowed to proceed, this general would have violated the holy prophet's commandment that no blood should be shed in Makkah. Hence, as soon as the holy prophet (PBH) heard of his attitude, he quickly relieved him of the command of his wing and appointed his son Qays to replace him.

The armies entered and occupied Makkah. It was only the front assigned to the command of Khalid Ibn al walid that experienced resistance. The area, South of Makkah was populated by the most hostile and antagonistic members of Quraish people. They were the people that violated the Hudaybiyah Treaty. Their army was led by Safwan, Suhayl and Ikrimah Ibn Abu Jahl. When Khalid's army entered their quarter, they showered it with arrows. Khalid quickly repelled the attack, losing two of his men, and killing about twenty-eight of the enemy. Muhammad noticed toward the South the shining of swords in battle with the local inhabitants. The prophet became angry and repeated his command that there should be no fighting. He was soon told the facts of the case, and he immediately accepted God's Judgement in the matter: "O ye who believe! fight the unbelievers who are near to you, and let them find hardness in you; and know that Allah is with those who fear Him". [146]

THE MUSLIMS IN MAKKAH

When the city of Makkah was securely in the hands of the Muslims, the holy prophet (PBH) camped on a height opposite the mountain of Hind and in the proximity of the graves of Abu Talib and Khadijah. He was asked whether he wanted to rest in his old house in Makkah, and answered, "No! They have leveled it". He retired to his tent grateful to God for this glorious and victorious return, and for bringing to its knees the cruel people which had tortured and banished him. The holy prophet (PBH) was more interested in the victory that the Almighty God had given him, and had no room in his mind for hatred. He was with the army that could wipe out the whole of Makkah, to avenge for the cruelty himself and his followers suffered in the hands of the Quraish people, but not Muhammad (PBH), instead, he forgave them and granted them general Amnesty.

He proceeded to Ka'bah, and saw that its walls were painted with pictures of angels and prophets. His eyes fell upon a picture of Ibrahim (Abraham) holding the divination arrows and a pigeon made out of wigs. He seized the pigeon, broke it into pieces and threw it to the ground and, looking at the picture of Ibrahim (Abraham), he said: "Accursed be the Makkans! They have made our ancestors an idolater and a diviner. What does Ibrahim has to do with divination arrows? He was neither a Jew nor a Christian nor was he an associationist, but a hanif, and a Muslim." On the walls of the Ka'bah, the angels were pictured as beautiful women. Turning to them, Muhammad denied that angels had any such bodily forms, that they were either male nor female. He commanded the obliteration of all pictures and images. Along the walls of the Ka'bah were Idols which the Quraish worshipped as the associates of God; the idol Hubal stood in the center of the Ka'bah. Muhammad destroyed every one of these idols with his stick and recited the verse of the holy Quran: "Say, the truth has (now) arrived and falsehood perished: For falsehood is (its nature) bound to perish". [147] The idols were all torn down and broken, and the holy House was purified.

This was the fulfillment of the prophecy of Jesus: "Verily I say unto you, that every prophet when he is come hath borne to one nation only the mark of the mercy of God. And so their words were not extended save to that people to which they were sent. But the messenger of God, when he shall come, God shall give to him as it were the seal of His hand, insomuch that he shall carry salvation and mercy to all the nations of the world that shall receive his doctrine. He shall come with power upon the ungodly, and shall destroy idolatry, insomuch that he shall make Satan confounded; for so promised God to Abraham, saying: "Behold, in thy seed I will bless all the tribes of he earth; and as thou hast broken in pieces the idols, O Abraham, even so shall thy seed do". [148] Again Jesus said to the high priest thus: "As God liveth, in whose presence my soul standeth, I am not the messiah whom all the tribes of the earth expect, even as God promised to our father Abraham, saying: "In thy seed will I bless all the tribes of the earth".[149] But when God shall take me away from the world, Satan will raise again this accursed sedition, by making the impious believe that I am God and son of God, whence my words and my doctrine shall be contaminated, insomuch that scarcely shall there remain thirty faithful ones; whereupon God will send His messenger for whom He hath made all things; who shall come from the South with power, and shall destroy the idols with the idolaters; who shall take, away the dominion from Satan which he hath over men. He shall bring with him the mercy of God for salvation of them that shall believe in him, and blessed is he who shall believe his words".[150] "The name of the messiah is admirable, for God Himself gave him the name when He created his soul, and placed it in a celestial splendor. God said: "Wait Mohammed; for thy sake, I will create paradise, the world, and a great multitude of creatures, whereof I make thee a present, insomuch that whoso shall bless thee shall be blessed, and whoso shall curse thee shall be accursed. When I shall send thee into the world I shall send thee as My messenger of salvation, and thy word shall be true, insomuch that heaven and earth shall fail, but thy faith shall not fail. Mohammed is his blessed name". [151] As for me, I am now come to the world to prepare they way for the messenger of God, who shall bring salvation to the world". [152]

When, accordingly, the Ka'bah was purified of its idols, the messenger of God ordered Bilal to mount to its top and from there to recite the Adhan, to give the call to worship. The Muslims gathered and, led by Muhammad (PBH), performed the prayer. From that time until today, i.e for over one thousand four hundred years without interruption, Bilal as well as his countless successors have recited the Adhan calling men to prayer five times a day in Ka'bah. Muslims all over the globe have worshipped God and invoked His blessings upon His prophet Muhammad (PBB), their faces turned toward this holy House which Muhammad cleansed on that day of its images and idols, and deconsecrated to the one Almighty God.

THE QURAISH THAT WERE EXECUTED

Despite Muhammad's general amnesty, there were some Quraish ordered to be executed even if found clinging to the covering of the Ka'bah. They were seventeen of them that were fond guilty of atrocious crimes. Among them was Abdullah Ibn Abu al Sarh who once converted to Islam, and was appointed by Muhammad (PBH) as secretary to write down the revelations for him. Thereafter, he apostatized, returned to Quraish and spread tales about his falsification of the revelation. The other one was Abdullah Ibn Khajal who converted to Islam, killed one of his clients, apostatized, and commanded his two slave women, one of whom was called Farjana to castigate Muhammad in songs. One of the slave women was executed with her master. Another was Ikrinah Ibn Abu Jahl, the most persistent enemy, who could not accept the Muslim conquest of Makkah and who led the confrontation of General Khalid Ibn al Walid on the Southern front thereby causing blood to be shed on the holy city against the order of no fighting given by Muhammad.

The rest were pardoned including Madam Hind, wife of Abu Sufyan, who chewed the liver of Hamzah, uncle of the prophet after his martyrdom at he Battle of Uhud. This means only four out of the seventeen condemned persons were executed: al Huwayrith who tempted Zaynab, the prophets daughter when she returned from Makkah to Medinah; two Muslims guilty of murder in Medinah who escaped to Makkah and apostatized; one of the slave women of Ibn Khatal who used to castigate the prophet in songs. The other slave woman ran away, but was brought back and later forgiven.

DECLARATION OF THE CITY OF MAKKAH

Following the conquest of Makkah, the Khuza'ah tribe discovered a Hudhayl tribesman in their midst who was still a pagan and killed him. Upon hearing the news, the prophet was so angry that he delivered a speech in which he said: "O men, God made Makkah a holy place on the day heaven and earth were created. Makkah is therefore holy, holy, holy to the end of time. No man believing in God and the Day of Judgement may therefore shed any blood or destroy any tree in its Precincts. Makkah has never been desecrated by any one before me and it shall never be desecrated by any one after me. Only for the brief hour of conquest, and because of God's wrath is upon its people, it was permitted to me to enter it with arms. But now Makkah fully enjoys her previous holiness. Let the present inform the absent. Who ever argues with you that the prophet of God fought in Makkah, answer him that God had desanctified the city for His prophet but not for any one else, and surely not for you, O Tribesmen of Khuza'ah! All killings must stop, for it is evil crime and brings no advantage when indulged in. You have killed a man, and I shall have to pay his blood wit to his people. Henceforth, the hairs of a victim shall have the choice between executing the murderer or receiving bloodwit".

Muhammad immediately paid the bloodwit of the Khuza'ah tribesman to his people. By the way Muhammad disposed of this case, and his proclamation concerning murder and retaliation, was another example to the Quraish people of Muhammad's clemency and justice. Consequently, the force of Islam's appeal to the Makkans became increasingly irresistible, and conversion to Islam went up to its Zenith when Muhammad told them that he loved them the most, that they were the highest in his regard, and that he would have never left them hand they themselves not rejected and banished him. With this praise, the Makkans esteem for Muhammad broke all bounds, and all embraced Islam.

The Battle of Hunayn and al Taif

After the conquest of Makkah, the Muslims remained in the city for two weeks during which they celebrated their victory which the Almighty God had granted them. They gave thanks to God that such a great victory had been achieved with such a little bloodshed. They hurried to the sanctuary every time Bilal delivered the Adhan calling them to prayer. They clustered around the prophet wherever he went. The Muhajirun visited their old houses and their relatives and friends whom God had guided to the truth after the conquest. Everybody was relaxed and satisfied that Islam was now firmly established and that the greater part of the holy war had been victorious. Fifteen days of their stay in Makkah had hardly passed when suddenly, news which shook the Muslims down their root broke out: That the Hawazin, a tribe living a few miles to the South east of Makkah had mobilized its forces and was marching against the Muslims in Makkah. The tribe had learnt of the conquest of Makkah by the Muslims and the subsequent destruction of the idols of the Ka'bah. They feared that it was soon going to be their turn to be engaged in a battle with the Muslims who would destroy their idols. They also had a general purpose, that was to prevent Muhammad's general plan of uniting all tribes of the Arabia Peninsula under the banner of Islam.

Muhammad (PBH) was fully briefed of the enormous army of men and equipment they had raised which doubled the number of Muslims that conquered Makkah. That a man called Malik Ibn Awf al Nadri was their commander. Muhammad would not like the battle to take place in the city of Makkah. In order to protect the sanctity of the City, Muhammad (PBH) had a consultation with his companions. It was agreed that the Muslims should abandon their victory festivity and organize themselves for war to repel a threatening invasion. Two thousand Quraish warriors that had just been converted to Islam joined the over ten thousand Muslims that invaded Makkah. The Makkan warriors included Abu Sufyan.

They arrived at the vicinity of Hunayn in the evening and Muhammad was in the fore front of the army. They camped at the entrance of the valley until dawn. The enemies knew that when the news of their preparation to invade Makkah reached the Muslims, Muhammad would not allow blood to be shed in the city of Makkah and would rather march his army to confront them on their way to Makkah. So the enemy commander Malik Ibn Awf perfected his ambush and surprised attack against the Muslims at the Canyon of Hunayn. The ambush was well organized and perfected by the leaders of the tribes that forged alliance with him who had many years of warfare experience.

Unknown to the Muslims, at dawn the following day they began to move, and Muhammad (PBH) was made to ride his white mule in the rear, while Khalid Ibn al Walid, commanding a group of soldiers from Banu Sulaym, was in the front of Muslim army.

The defeat of the Muslims

As the Muslims passed through the Canyon of Hunayn, unknown to them, they entered into the ambush laid for them by Malik Ibn Awf and his men. And the Muslims came under surprised heavy attack by the enemy before dawn, first with arrows then with a general charge. The Muslims rank broke up and were soon in disarray. Some of them ran out of the Canyon as fast as they could in search of safety. Abu Sufyan an avowed enemy of Muhammad and who converted to Islam a few weeks ago after the conquest of Makkah was happy at the plight of the Muslims and remarked: "The Muslims will not be defeated until they are thrown into the sea". Shaybah Ibn Uthman Ibn Abu Talbah, whose father was killed at Uhud, and converted to Islam after the conquest of Makkah was also very happy at the plight of the Muslims and said: "Today the fate of the Muslims is sealed". And was quickly rebuked by his brother Safwan "Silence! Cursed be your tongue. By God, to be Lorded over by a man from Quraish is better than by a man of Hawazin tribe". These remarked were exchanged while Muslim ranks were falling apart, and soldiers, fleeing in the face of the enemy, passing the prophet in the rear unaware of his presence.

Muhammad (PBH) remained unmoved: He stood his ground, and was surrounded by a number of Muhajirun, Ansar, and immediate relatives. As his men passed by in confusion, he called out to them and sought to rally them back to the ranks to no avail. The sudden onslaught of Hawazin and Thagif army robbed them of their senses; as they saw them pouring down in overwhelming numbers from the sides of the Canyon. Their leader rode on a red Camel and held a black banner attached to a long spear which he plunged into the chest of every Muslim that came anywhere near him. Hawazin and Thagif tribesmen, as well as their allied forces fought in the same way. To Muhammad, the sight of the slaughter of Muslims was horrendous, and almost plunged with his mule into the enemy lines to stop their torrent of blows as they poured in the chase of the Muslims like tornado in the horizon. Abu Safyan Ibn al Harith Ibn Abd al Muttalib kept on to hold back the reins of mule preventing it from carrying the prophet forward.

THE RE-GROUP OF THE MULISMS IN THE FACE OF THE OVERWHELMING ASSAULTS AND ATTACKS BY THE ENEMIES

Al Abbas Ibn Abd al Muttalib a man of extreme courage, great stature and resonant voice called out loudly to all Muslims thus: "O Ansar companions! O men who opened their homes and helped Muhammad! O Muhajirun companions! O men who pledged their allegiance under the tree! Muhammad is still alive. Charge forward with him". Al Abbas repeated his call until the valley reverberated with its echo. Then the miracle happened. When the covenanters of al Agaba and the Muhajirun heard Al Abbas, call to re-group to rout out the enemies and make their decision final "God can never be defeated, and as you are on the side of God, definitely, victory is yours". They remembered Muhammad and their oaths of allegiance to him as well as their sacrifies in the cause of Islam. The other Muslims also heard and realized that Muhammad (PBH) was still there, alive holding his ground fighting the enemy just as he did at the Battle of Uhud. Suddenly they were gripped by a consccousness of shame at their conduct and of apprehension as to what might befall their prophet and God's religion in case the pagans carried the day. Al Abbas call continued to reverberated throughout the valley; and this touched Muslims hearts and rekindled their wills. There and then, from every corner came the resounding cry, "At your command, O God, at your command!" The Muslims returned to battle and fought with resolute astuteness.

Muhammad was reassured as he saw the Muslims returned to the battle front. The enemies came out from their trenches in the hills for face to face battle in the valley. At that time, too the darkness had dissipated by sunrise.

Around the prohet a few hundred soldiers stood to repel any attacks by the enemies. The Muslim ranks began to swell as the fleeing Muslims returned. The Ansar began to call to one another: "Rally forth to battle". They quickly recognized themselves according to tribes and clans while Muhammad (PBH) watched the progress of the battle. Soon the Muslims soldiers refilled their ranks and began to match shoulder to shoulder together. The prohet was excited and proclaimed: "Now the battle has begun. God will not fail His prophet and will fulfil the promise He gave him". Suddenly, he saw a swarm of enemy soldiers moving towards him like a storm, Muhammad turned to Al Abbas and asked him for a handful of pebbles. The holy prophet threw the pebbes at the advancing enemy soldiers with the cry, "Woe betide the enemies of God!" And the enemies crumbled to dust. The Muslims charged, assaulted, attacked and grabbed their enemies like a billion armed Octopus, routed them out and vanquished them. The survinging enemy soldiers turned around and started to flee, leaving behind them their women, children and all their properties: 22,000 camels, 40000 goats and 4000 oances of silver. The captives which numbered about 6000, were transported under Muslim protection to the valley of Jiranah where they were held until the Muslims returned from their pursuit of the fleeing enemy and from their blockade of Thagif tribe in the city of al Taif.

The Muslim victory was complete. The unbelievers were vanquished after they had almost defeated the Muslim army. The steadfastness of Muhammad and of the small number of believers that surrounded him turned the tide and proved the Muslims invisible. It was in this regard the following verses of the holy Quran were revealed: "Assuredly, Allah did help you in many battlefields. And on the day of Hunain: Behold! Your great numbers elated you, but they availed you naught; the land for all that it is wide, did constrain you, and ye turned back in retreat. But Allah did pour His calm on the messenger and on the believers, and sent down forces which ye saw not: He punished the unbelievers: Thus doth He reward those without faith. Again will Allah, after this turn (in mercy) to whom He will: for Allah is oft forgiving, Most Merciful. O ye who believe! Truly the pagans are unclean, so let them not, after this year of theirs approach the sacred Mosque. And if ye fear poverty, soon will Allah enrich you if He wills out of His bounty, for Allah is All-knowing, All-wise. Fight those who believe not in Allah, nor the last Day, nor hold that forbidden which hath been forbideen by Allah and His messenger, nor acknowledge the religion of Truth from among the people of the Book, until they pay the jizya with willing submission and feel themselves subdued".[153]

The battle of Hunain taught many lessons among them is never to trust on numerical strength and war machines in engaging the enemy in Battlefield. Without God, all the boasted superior military power in the world, and unrivaled war machines cannot avert from such claimant a humiliating defeat in the theatre of war. Success depends on the support by God. Again, Muhammad's handling of defeated enemies, which made Islam to spread free of pockets of resistance or terrorists, is a lesson the supper powers and the emerging powers in the world should learn from.

After the conquest of Makkah, the Quraish who persecuted him and brutilised him and his followers were genuinely afraid that Muhammad would put them to death. Instead Muhammad ccommissioned some Khuza'ah men to repair the walls of the city of Makkah, as a proof of his respect for the holy city. Quraish love for him began to increase. Muhammad told them that he loved them the most, that they were the highest in his regard; that he would never have left them had they themselves not rejected and banished him. With this statement, he turned the whole Makkans to become his zealous adherents. Muhammad knew that the Quraish respected the holy city of Makkah, and he made it a cardinal principle of Islam: "O men God made Makkah a holy place on the day heaven and earth were created. Makkah is therefore holy, holy, holy to the end of time. No man believing God and the Day of Judgment may therefore shed any blood or destroy any tree in its precincts. Makkah has never been desecrated by any one before me, and it shall never be desecrated by any one after me. Only for the brief hour of conquest and because of God's wrath upon the people, it was permitted to me to enter it with arms. But now Makkah fully enjoys her previous holiness. Let the present inform the absent… This was the stand taken by Muhammad who had all the powers to annihilate his erstwhile vicious enemies, but instead, he merely reminded them of their blood relationship, which of course is different from his relationship with God. He did not force them to convert to Islam. They were persuade by the exemplary conduct of Muhammad, and enmass converted to Islam, and within few days of conversion sent 2000 warriors and equipment to accompany Muhammad to stop the invading Hauain army from entry the city of Makkah.

The world powers of today, should emulate the excellent examples of Muhammad in the way they are handling "Democracy" in the world. Democracy should not be handled in such a way as to make some people to feel that their culture which they value so much, was going to be replaced by a foreign culture in the guise of democracy, and branding any resistance to

foreign culture influences as extremist and /or terrorists. Islam is a complete way of life to all the Muslims the world over: It is their culture and their path way to the salvation of God. Democracy should therefore be made to conform with the culture of such people and justice and fair play its norms: To be forcing a culture of single parent, sodomy and cultism in the guise of human right, on such people, must of course be resisted as it is to them an abomination. To turn round and castigate such people and subject them to all manners of persecution, without convincing reason, must of course be considered as tyranny and injustice that must be resisted at all cost: Tyranny and injustice are the two enemies of social solidarity and inter-social amity. Muhammad's conduct and political sagacity proved that brute force create more enemies and makes else while friends to become foes. Muhammad knew that people respect sincere love and, fortunately, love, kindness and charity are among the cardial features of Islam. If nations can learn to understand and respect the culture of others, on the basis of Islamic teachings, there would be peace in the world. There is no compulsion in religion: Similarly, there is no one best system of government, except systems that are anchored on sound spiritual foundation taught by Muhammad (PBH).

In the next chapter we shall discuss the genealogy of Muhammad (PBH) that has remained unrivaled in human history. The man all the prophets before him spoke of his coming with the salvation of God for those who would follow his doctrine.

In his farewell pilgrimage, the holy prophet (PBH) read out the following verses to the congregation:

1. "When it is said to them: Follow what Allah hath revealed. They say: Nay we shall follow the ways of our fathers. What! Even though their fathers were devoid of wisdom and guidance. The parable of those who reject faith is as if one were to shout like a goat herd, to things that listen to nothing but calls and cries, Deaf, Dumb, and Blind, they are void of wisdom".[154]

2. "Fight those who believe not in Allah nor the last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the Religion of Truth, from among the people of the Book, until they pay the JIZYA with willing submission, and feel themselves subdued".

3. "O ye who believe! There are indeed many among the Priests and anchorites, who in falsehood devour the wealth of men, and hinder (them) from the way of Allah. And there are those who hoard gold and silver and spend it not in the way of Allah: announce unto them a most grievous chastisement. Their punishment shall be a scorching fire, a fire branding their foreheads, sides and backs, and they will be told that such punishment is the reward for what they have hoarded, a taste of what they themselves have treasured". [155]

4. "O ye men! Now Truth hath reached you from your Lord! Those, who receive guidance do so for the good of their own souls; those who stray, do so to their own loss: And I am not (set) over you to arrange your affairs. Follow thou the inspiration sent unto thee, and be patient and constant, till Allah do decide: For He is the best to decide". [156]

5. "How many generations have we destroyed after Noah? And enough is thy Lord to note and see the sins of His servants". [157]

6. "If any do wish for the transitory things (of this life) we readily grant them such things as we will to such persons, as we will in the end have we provided Hell for them; they will burn therein, disgraced and rejected. Those who do wish for the (things of) the Hereafter and strive therefore with all due striving, and have faith, they are the ones whose striving will be thanked (by Allah). [158]

7. "Thy Lord hath declared that ye worship none but Him (alone) and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them, a word of contempt, nor repel them but address them in terms of honour. And, out of kindness lower to them the wing of humility, and say: "My Lord! Bestow on them Thy Mercy even as they cherished me in childhood". [159]

8. "The vanguard (of Islam), the first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in (all) good deeds, well pleased is Allah with them, as are they with Him: For them hath He prepared Gardens under which rivers flow, to dwell therein for ever: That is the supreme Triuph".[160]

9. "Turn ye in repentance to Him, and fear Him; Establish regular prayers, and be not ye among those who join gods with Allah, Those

who split up their religion, and become (mere) sects, each party rejoicing in that which is with itself".[161]

10. "This day God has perfected your religion for you, completed His favour upon you, and have chosen for you Islam as your religion".[162]

11. "O men, listen well to my words, for I do not know whether I shall meet you again on such an occasion in the future. O men, your lives and your property shall be inviolated until you meet your Lord. The safety of your lives and your property shall be as inviolated as this holy day and holy month. Remember that your deeds will all be reckoned. Thus do I warn you. Whenever any of you is keeping a trust for someone else, ensure that the trust is returned to its rightful owner. All interest obligation shall henceforth be waived. Your capital, however is yours to keep. You will neither inflict nor suffer inequity. God has judged that there shall be no interest and that all the interest due to Abbas Ibn Abd al Muttalib shall henceforth be wailved. Every right arising out of homicide in pre-Islamic days is henceforth waived. And the first of such right that I waive is that arising from the murder of Rabiah Ibn al Harith Ibn Abd al Muttalib. O men, the devil has lost all hope of ever being worshipped in this land of ours. Nevertheless, he is still anxious to determine the lesser of your deeds. Beware of him, therefore, for the safety of your religion. O men, tampering with the calendar is evidence of great unbelief and confirms the unbelievers in their misguidance. They indulge in it one year and forbid it the next in order to make possible that which God forbade, and to forbid that which God has made permissible. The pattern according to which the time is reckoned is always the same, with God, the months are twelve in number. Four of them are holy. Three of these are successive and one occurs singly between the months of Ramadan and Shaban. O men, to you a right belongs with respect to your women and to your women a right in respect to you. it is your right that they do not fraternize with any one of whom you do not approve, as well as never to commit adultery. But if they do, then God has permitted you to isolate them within their homes and to chastise them without cruelty. But if they abide by your right, then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. Remember that you have taken them as your wives and enjoyed their flesh only under God's trust and with His permission. Reason well, therefore, O men, and ponder my words which I now convey to you.

12. I am leaving you with the Book of God (I.e) the Holy Quran) and the Sunnah (i.e the Haddith) of His prophet. If you follow them you will never go astray. O men, hearken well to my words. Learn that every Muslims is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not therefore, do injustice to your ownselves. O God, have I conveyed your message?

The ocean of Muslim Umma that gathered at the Arafat all yelled: "O prophet of Allah, you have truly delivered the message". He asked them again and again, he received the same thunderous response: "O Prophet of Allah, you have truly delivered the message". The holy prophet then said: "Let those who are present, tell those who are absent of the sermon I have just delivered, to which you have just borne witness that I have delivered the message of Allah to you". Abu Bakr broken down in tears on hearing Muhammad's speech, as he knew that the holy pilgrimage could be the last the holy prophet (PBH) would attend, and his end was near. He sobbed uncontrollably and the rest closet companion's realized that the man whom they loved so much, his time on earth was coming to an end. The man who was tortured, persecuted and banished from his home by the Makkans and their confederates, and waged countless wars to destroy and emerged victorious, his mission on earth was finally drawing to a close. The man who with persevering, patience, gradually made all the outlying part of Arabia organized themselves round his standard; his time on earth had finally come to an end. And the man who accomplished the great task assigned to him by the Almighty God, who as mentioned already fought in twenty-seven wars, most vicious of which included that of Badr, Uhud, Al-Khawdak and Hunain which were fought on the second, third, fifth and eight years of Hidjra; his end had come,. Everything that has a beginning must have an end: such is life!

The happy aspect of it was that, before his ministry was finished, he successfully prepared the soil for the conquest of the world by Islam. Among the many lessons the holy prophet (PBH) taught included avoidance of self-glory and encouragement of humility in victory; forbiddance of brutal force, and injustice as they are the two enemies of social solidarity, and inter-social amity. He taught the people complete realization of Allah's grace and mercy and consequent need for abundant outpouring of Allah's praise in words, conduct and deeds. He called on every man to humble himself before Allah, confess his human frailties to Him, and seek His grace; attributing any success

that he gets in his work not of his own merit, but to the goodness and mercy of Allah. May increasing peace and blessings of Allah be upon him and his family, his companions and their families, and may Allah join us with them in the highest and most honoured buildings in Janat Firdausi unexamined.

When the prophet finished his sermon, he remained and performed both the noon and mid afternoon prayers. He then mounted his camel and proceeded to Muzdalifah and spent a night there. In the morning, he visited first the sanctuary of al Mashar and then Mina on the road to which he threw the pebbles he collected in Muzdalifah against the symbol of Satan. When he reached his tent he sacrificed sixty-three camels, one for each year of his life. Ali sacrificed the rest of the animals which the prophet had brought with him from Medinah. The prophet then shaved his head and declared his pilgrimage completed. It was the "Farewell pilgrimage" because Muhammad saw Makkah and the holy sanctuary for the last time. It was also the pilgrimage of Islam" because God completed His religion for the benefit of Mankind and granted to them His total blessings. Finally, it was also the "pilgrimage the prophet completed his announcement and conveyance to the people of what he has been commanded by God to announce and to convey. Muhammad was truly an announcer, a conveyor and a warner sent to mankind and the Jinn to guard them to the straight path, and to the salvation of God. He mirrored the complete nature, plan and will of God Almighty for the salvation of those who believe in his doctrine; and in this sense the Almighty God who evolved through 123000 prophets and messengers of God, since the creation of the world, completed His evolution in Muhammad (PBH).

THE DEATH OF MUHAMMAD (PBH)

The prophet of Allah fell ill and died on Monday, at sunset, the eight day of Rabia Al-Awal in the eleventh year of Hidjra. That was on the third of June in the year 632 A.D. He was sixty three years old when he died.

Chapter Seven

The Genealogy of the holy Prophet Muhammad (PBH) I

Jesus Christ, speaking about God's creation says…"And so, willing to work, He created before all things the soul of His messenger, for whom He determined to create the whole, in order that the creatures should find joy and blessedness in God… I therefore say unto you that the messenger of God is a splendour that shall give gladness to nearly all that God hath made …His soul was set on celestial splendour sixty thousand years, before God created anything". And Buddhist scriptures says: "It is the spark from the splendour of God everything was created". Jesus again says concerning the creation of Adam thus: "Adam, having spring up upon his feet, saw in the air a writing that shone like the sun, which said: 'There is only one God, and Mohammed is the messenger of God: Whereupon Adam opened his mouth and said: "I thank thee, O Lord my God, that thou hast deigned to create me; but tell me, I pray thee, what meaneth the message of these words: "Mohammed is messenger of God". Have there been other men before me?"

'Then said God: "Be thou welcome, O my servant Adam, I tell thee that thou art the first man whom I have created. And he whom thou hast seen (mentioned) is thy son, who shall come into the world many years hence, and shall be my messenger, for whom I have created all things; who shall give light to the world when he shall come; whose soul was set in a celestial splendour sixty thousand years before I made anything". According to the years of yore, a year is 4, 444 months of our reckoning. This means 60,000 x 4,444÷12. That means 266.640 million years of our reckoning.

After Allah's explanation to Adam of the nature of Mohammed; he besought God, saying: "Lord, grant me this writing upon the nails of the fingers of my hands". Then God gave to the first man upon his thumb that writing, upon the thumb-nail of the right hand: It said: "There is only One God, and upon the thumb-nail of the left it said: "Mohammed is messenger of God". Then with fatherly affection the first man kissed those words, and rubbed his eyes and said: "Blessed be that day when thou shalt come to the world".

'Seeing the man alone, God said: 'It is not well that he should remain alone, "Wherefore he made him to sleep, and took a rib from near his heart, filling the place with flesh. Of that rib made He Eve, and gave her to Adam for his wife. He set the twain of them as Lords of Paradise, to whom he said: "Behold I give unto you every fruit to eat, except the apples and the corn" whereof He said: "Beware that in no wise ye eat of these fruits, for ye shall become unclean, insomuch that I shall not suffer you to remain here, but shall drive you forth and ye shall suffer great miseries".[163]

This means that Muhammad was created before Adam, and indeed before all things. There is a tradition that says that "When Allah willed to create anything, He created a block of light and named it "Muhammad" (the splendour of Allah); and commanded a tree of light with four branches to appear: i.e Sidrat Mutaha and placed the block of light which He named "Muhammad" at the center of it. After Allah had done so, the block of light named Muhammad recited "Subhallallahi" (GLORY BE TO GOD) continuously for seventy thousand years. After the seventy thousand years had passed Allah made a mirror out of light and placed it before the block of light which He covered with seventy thousand veils to reduce the intensity of the light, i.e. Muhammad: when the mirror was placed before him by Allah, and saw himself, he became frightened, nervous and sweating. That it was the drop of his sweat that all things were created as Allah wills".

THE ACCURSED SATAN: MAN AVOWED ENEMY

One day, Allah the Most High announced that He was going to create a human being out of clay. He said that He would mould him and blow His spirit into him and there after all the Angels should prostrate before him. The Holy Quran says: "Allah the Most High said to the Angels: verily I am going to place (mankind) generation after generations on Earth". The Angels said: "(Oh, our Lord Allah), will you place therein those who will make mischief therein and shed blood, while we Glorify you with praise and thanks..." Allah, the Most High replied: "I know that which you do not know.[164]_

THE CLAY ALLAH USED TO CREATE ADAM

Ibn Masud and other companions of the holy prophet (PBH) said: "Allah the Most High sent Angel Gabriel onto the Earth, to get for Him clay therefrom. The earth said to Angel Gabrial: " I seek refuge in Allah from your decreasing my quantity and disfiguring me". So Angel Gabriel returned to Allah, the Most High empty handed. He reported to Allah thus: "My God, the land sought refuge in you". Allah said to the Angel: "Request granted". So Allah the Most High sent Angel Michael for the same purpose, and the land made the same request. Angel Michael returned to Allah empty handed and reported to Allah as was done by Angel Gabriel. Then Allah, the Most High sent the Angel of Death to Earth and when the Earth made the same request of seeking refuge in "Allah from decreasing my quantity and disfiguring me". The Angel of Death replied: "I seek refuge in Allah from returning without carrying out His command". So he took quantity of clay from the face of the earth and mixed it. He did not take from one particular place, but rather he took black, white, and red clay from different places.

'The Angel of Death ascended with them and handed it to Allah, the Most High. Allah collected the quantity of clay from the Angel of Death and soaked the clay till it became sticky. He shaped Adam into a human being and remained a figure of clay for forty (40) years of Yore; that is about 148,333 years of our reckoning.

One day, the Angels went past the figure of clay and were seized with fear by what they saw and the Iblis who Allah elevated to the level of angels, was most afraid. Consequently, he developed the habit of passing the figure of Adam, and each time he buffeted it, and the figure of Adam would make a sound of clay. And the holy Quran relates: "He created man (Adam) from sounding clay like the clay of pottery". In that form, Abu Musa Ash'ari was reported by Imam Ahmad that the holy prophet said: "...In the mould form, Iblis came to it and said: "Surely you have been created for a certain purpose. He entered from its mouth and got out from its posterior and said to the Angels: "Do not be afraid of this for your Lord is the Eternal, Absolute, while this thing is hollow. If I am to be given authority over it, I will surely destroy it. This was the hatred Iblis had for Adam even before Allah, the Most High breath His spirit into him. The holy Quran says again and again that Iblis is man's avowed enemy. Abu Musa's narration was collaborated by Imam Ahmad on the authority of Anas Ibn Malik that the holy prophet (PBH) said: "When Allah created Adam He left him for a period as long as He willed. Iblis went many times around him. When he saw that Adam's body was hollow, he knew that he was vulnerable".

The scriptures collaborated the foregoing narrations, that on one occasion, when the Satan was passing the figure of Adam, he spat on it. This means right from the time Allah, the Most High moulded Adam in clay form, Iblis (the accursed Satan), has remained a sworn enemy of humankind and ironically, man never hesitate to follow his path. But for the love God had for Adam, He commanded Angel Gabriel to purify the mass of earth that Satan spat. Jesus says: "When the Angel Gabriel had purified that mass of earth whereon Satan spat, God created everything that liveth, both of the animals that fly and of them that walk and swim, and He adorned the world with all that it hath. One day, Satan approached unto the gates of Paradise, and seeing the horses eating grass, he announced to them that if that mass of earth should received a soul, there would be for them grievous labour; and that therefore it would be to their advantage to trample that piece of earth in such wise that it should be no more good for anything. The horses aroused themselves and impetuously set themselves to run over that piece of earth which lay among lilies and roses. Whereupon, God gave spirit to that unclean portion of earth upon which lay the spittle of Satan, which Gabriel had taken up from the mass: and raised up the dog, who, barking, filled the horses with fear, and they fled. Then God gave His soul to man while all the holy Angels sang: "Blessed be thy holy name, O God our Lord".[165]

A renowned historian by name Mas'ud says that a Haddith related that when Allah the Most High decided to give His soul to Adam, He got hold of the figure of clay (Adam) and breathed His spirit into him. When the spirit reached his head, Adam sneezed. The Angels said to Adam: "Saying: All praise belongs to Allah. Adam repeated after them: "All praise belongs to Allah". Allah, the Most High replied: "Your Lord has granted you mercy". When the spirit reached the eyes, Adam looked at the fruit of Paradise. When it reached his abdomen, Adam felt an appetite for food, and jumped hurriedly before the spirit could reach his legs so that he could eat from the fruits of Paradise. Allah the Most High remarked: (surely) "Man is created of haste".

Then the Angels, all of them together prostrated themselves before Adam, except Iblis he refused to be among the prostrators". On account of this, the Almighty God banished him from Paradise, and became horrid and of fearsome look, where at the holy Angels when, lifting their heads, they saw how terrible a monster Satan had become, himself and his followers (among the Jinn) casted down their faces to earth in fear". This means that Satan and his host were privileged to be among the company of Angels. As they became rebellious through pride, their nature changed, and consequently lost their beauty, and thereby evolved into different specie from the Angels. They brought this change upon themselves through jealousy, bigotry and arrogance motivated by pride. God hide them away from mankind's physical sight. They were made of smokeless fire; i.e. they are made of something akin to energy. When the accursed Satan was so transformed, he said: "O Lord, thou hast unjustly made me hideous, but I am content threat, because I desire to annul all that thou shalt do. And his followers said: "Call Him not Lord, O Lucifer, for thou art are Lord".

'Then said God to the followers of Satan: "Repent ye, and recognize Me as God, your creator".

'They answered: "We repent of having done thee any reverence, for that thou art not just, but Satan is just and innocent, and he is our Lord".

'Then said God: "Depart from Me, O ye cursed, for I have no mercy on you".[166]

True to the accursed Satan's arrogant threat "to annul all that thou (God) shalt do" he instigated "Trinity" knowing fully well that God is offended at associating anything with Him. Side by side with this, he encouraged cultism in different forms and shapes to move mankind away from God their creator, to the path of doom. It was on account of this, Jesus says: "Remember that which God spake and which Moses and Joshua wrote in the law, and ye shall see how grave is this sin. Said God, speaking to Israel ....For I am thy God strong and jealous, who will take vengeance for this sin upon the fathers and upon their children even unto the fourth generation.... Verily, ye have erred greatly ...In calling me a man born of a mortal woman God or son of God. And I fear that God may for this give heavy plague upon the holy city, handing it over in servitude to strangers. O! A thousand times accursed Satan, that hath moved you to this. I confess before heaven and I call to witness everything that dwelleth upon the earth, that I am a stranger to all that ye have said... wherefore when God shall come to judge, my words like a sword shall Pierce each one that believe me to be more than man".[167]

THE JINN ON EARTH

The accursed Satan's race, first inhabited the Earth before mankind. Abdullah Ibn Umar, a renowned historians said that the Jinn existed on Earth for about 2000 years, of yore, i.e. about 740,000 years of our reckoning before Adam. As their leader, the accused Satan was banished from Paradise to the Earth, and the Jinn race on Earth followed him, Allah, the Most High sent on them an army of Angels that drove them out of the lands to the depths of the sea.

HUMANKIND'S COVENANT WITH GOD

Abu Jafar, Al-Razi narrated on the authority of Ubai Ibn Ka'b that the holy prophet (PBH) said: "Allah assembled all the creatures that will come to being until the day of Judgment. He created them from their loins, then made them to speak and made a covenant with Allah thus:

'God said: "Am I not your Lord (who cherished and sustains you)?"

'They all replied: "Yes".

'Then Allah said: "I will make the seven (7) heavens and earths as well as your father Adam to bear witness against you, in order not to claim on the day of Resurrection that you have no knowledge concerning this".

'Allah said further: "You should know that there is no deity worthy of worship other than Me, no Lord but Me; so never you associate anything with Me as an object of worship".

Again, Allah said: "I will send you messengers to warn you of (this) my covenant and will reveal to you my book".

'They all said: "We bear witness that you are our Lord and God. There is no Lord for us other than You, and no god for us other than You. This is our allegiance we pledge with Thee O! Allah".

Allah then raised Adam high up until he saw the rich and the poor, the one who was of good countenance and one who was not among them. Adam asked Allah thus: "O Lord, my God, would you make all your servants equal?"

'Allah replied: "I wish to be thanked". Adam found among his descendants the prophets who appeared like lamps covered with light. They took additional kind of covenant, of messengership and prophethood. This is in accordance with Allah's saying in the holy Quran: "And remember we took from prophets their covenants as (we did) from thee: from Noah, Abraham, Moses and Jesus,

the son of Mary: We took from them a solemn covenant".[168] Allah also said: "So set thou thy face truly to religion being upright, the nature in which Allah has made mankind: No change (there is) in the work (wrought) by Allah: That is the true Religion, but most among mankind know not".[169] Again, "Most of them we found not men (true) to their covenant: But most of them we found Rebellious and disobedient".[170]

The details given above were narrated by the following Imams: Ibn Ali Hatim; Ibn Jarir and Ibn Mardawaih in their commentaries; Mujahid, Ikrimah; Juair; Al-Hassan; Al-Basri; Oatadah; AL-Suddi, as well as many scholars of the early Muslims in contexts that accord with these Haddith.

THE DEATH OF ADAM

Muhammad Ibn Ishaq said: "When Adam was about to die, he consigned to his son Sheath (i.e. prophet Shittu) and taught him the hours of the day and night and the worship to be observed at such hours. He also informed him about the flood that would take place later on. Sheath means the gift from Allah. He was called so because he was born to Adam by Eve after Abel murdered Kane. Sheath became father of all human race or mankind, as the other sons of Adam got no progenies; this means, all the direct sons of Adam, other than Sheath vanished.

THE BURIAL OF ADAM

Ibn Kathir said: "When Adam was about to die, Friday, the Angels brought embalming, and burial shroud from Paradise. When Eve saw them and Adam was dying, she was frightened and got stock to Adam, Adam said to her: "Go away! I was deceived (by Iblis) through you. So do not block the way between me and Allah's Angels. Immediately he said that to Eve, he died.

The Angels washed him, shrouded and embalmed him. They dug the ground and put his body in a slit on the ground and offered prayer on him. They then put him in his grave and threw earth over him and said: "O children of Adam such is the ceremony of burial that you should follow".

THE LIFE SPAN OF ADAM

The exact life span of Adam has been a subject of difference among historians and scholars. In a Haddith narrated by Ibn Abbas and Abu Haurairah; it was mentioned that Adam's life span was recorded in the preserved Tablet as one thousand years of yore. This means about 216, 429 years of our reckoning. Eve died a year later. The exact years in our reckoning is only known to Allah, the Most High.

THE BURIAL LOCATION OF ADAM

The Location where Adam was burial has also been subject of differences among historians and scholars, as was the place he first stepped on when he came down from Paradise. Some believe that he was buried in India beside the mountain on which he descended from Paradise. The hill he descended from Paradise has been eloquently argued by some historians to be Kukuruku Hill in West Africa. This gives the credence to the facts advanced by some historians that he was buried near Abu Qubais mount in Makkah. This belief is more authentic than the former claim, that he was buried in India, in view of the historical back ground of Makkah and the "Home" –Ka bah.

THE REBURIAL OF ADAM AFTER THE FLOOD OF NOAH

During his life time, Adam prayed to Allah to prolong the life of the one who would perform the reburial of his body after the flood of Noah. Adam told his sons that flood would happen and asked them that when it happens his body should be carried with them to the ship and then to rebury him in a certain place he had appointed to them. When after many generations the flood happened, Noah carried the remains of Adam and Eve in a box with them. When they descended on the earth at the time the flood was over, Noah ordered his sons to take the box and rebury Adam in the place he had appointed. The Earth was so deserted, empty and fearful. But Noah insisted on carrying out the will of Adam, and urged his sons to fulfill Adam's desire. Al-Khidr was the name of the one who did the reburial of the body of Adam, and Allah, the Most High, fulfilled the promise He made with Adam, and accordingly made Al- Khidr or Methuselah to live as long as Allah wishes him to live. Al Khidr is believed to be the uncle of Noah, that is, he was one of the sons of Methuselah the father of Lamec, and Lamec the father of Noah. He was one of those saved by God during the flood of Noah.

A renowned historian by name Qubaisah said that he was called Al-Khidr but others said he was Methuselah because whenever he prayed all the land around him turned green. This was collaborated by the story of prophet Moses meeting with him by Divine command. When Moses and Joshua came back in order to follow the trace of where the fish disappeared into the sea, they found him on a green carpet near the sea covering himself with a cloth. It is believed that Al-Khidr or Methuselah is alive up to now. He taught Moses the following precepts in human relation and righteousness principles thus:

1. Do not cause your listeners to get bored of you if you speak to them.
2. Bring to your knowledge that your heart is a vessel, so take care what you put in it.
3. Leave this life and put it behind your back. It is not a dwelling place and you do not have a habitation in it.
4. Know that it was made by God Almighty only to get supplies from it for the Hereafter.
5. Train yourself in patience in order to get rid of sin.
6. O Moses! Devote yourself completely to knowledge …Never you be talkative concerning knowledge because increasing of knowledge disgraces scholars and shows the wrong doing of the silly men.
7. Be moderate! Leave the ignorant and do not approach them and be patient to the insolent because this is the deeds of the wise and the good qualities of scholars.
8. If an ignorant person condemns you, do not answer him and do not approach him because ignoring him is greater than your answer.
9. O son of Imran! Do not open a door, you do not know who had closed it.
10. O Moses! How can a man be ascetic if he is not satisfied with life; if he disgraces himself and accuses Allah of what He had destined? Can one stop desires if his own desires have overcome him? Or can asking for knowledge benefit him while he is filled with ignorance?
11. O Moses! Learn these things in order to follow them always and not to speak of it so that you receive the bad results and others receive the good results.
12. O the son of Imran! Make piety and asceticism your own clothes.
13. Make knowledge and extolment of Allah your own speech. Do so regularly in order to overcome the wrong doing.
14. Shake your heart by horror in order to satisfy your Lord.

15. Do good things because you are sure to do bad things. You have been advised if you keep them. [171]

Again, many years after the death of the holy prophet Muhammad (PBH) Ali Bin Abu Talib, went on holy pilgrimage to Makkah from Medinah. During Tawaf of the holy Ka'bah, he heard some one prayed holding the cloth covering Ka'bah as follows: "O you who is never prevented by any thing to hear everything; O you who is never hurt by any mistake; O you who is never bored with the insistence of the insistent, or with the asking of those who ask, provide me with your forgiveness and the sweetness of your mercy".

Ali Bin Abu Talib walked to him, and on enquiry, he told Ali Bin Abu Talib that his name was Al-Khidr; and others said he was Methuselah. And the prayer he heard him offering, holding the covering of Ka'bah, any one who supplicate Allah as He has heard after each prayer, all his sins would be forgiven, even if they were as much as the foam of the sea; even if they were as much as the number of the stars in they sky, and even if they were as much as the number of leaves on the trees in the world, they were all washed away by the mercy of God Almighty. On this issue of Al-Khidr; some historians claimed he was a brother of Elias, this makes the claim by other historians that he was Methuselah to be more authentic but Allah knows the best.

CHAPTER EIGHT

THE GENEALOGY OF MUHAMMAD (PBH) II

As mentioned in the introduction, the first city on Earth was Makkah or Mecca. It was created by the Almighty God Himself. Mecca is the mother of all cities on Earth. Mihlayil or Mahalalel, son of Kenan or Qainin, son of Enosh or Anoush, son of Sheath son of Adam (PBH) was the first to build additional cities to Mecca and they included Babylon, Egypt, Al-Sous, Hwang HO, etc. His reign as king lasted for forty (40) years of Yore, or 14,813 years of our reckoning.

Mihlayil had a son called Yard or Jared, at the age of 65 years of Yore or 24,072 years of our reckoning. He ruled over Empire for 800 years of Yore or 296,267 years of our reckoning and died at the age of 895 years of Yore or 331,448 years of our reckoning.

Yard or Jared had a son called Khanukh or Enoch i.e. prophet Idris (PBH) at the age of 162 years of Yore, or 59,994 years of our reckoning; and ruled over the Empire he inherited from his father Mihlayil and died at the age of 962 years of Yore or 356,361 years of our reckoning. During his end time, unbelief was gaining ground among his people, particularly Babylon that was the Head Quarter of the Empire.

His son -Khanukh did not take to rulership, as he was given prophethood by the Almighty God during the reign of his father Yard or Jared at the age of 40 years of Yore or 14,813 years of our reckoning. He had the protection of his father Yard at the early stage of his mission. Immediately the death of his father the opposition to his teachings became fierce by majority of the people; as only a few followed him. He moved out of Babylon with his few followers to Egypt where he was well received. He taught the people of Egypt of what was just and fair, including certain prayers and instructed them to perform fasting on certain days and to give a portion of their wealth to the poor.

He was the second of the children of Adam (PBH) to be given prophethood by the Almighty Allah. The first of the children of Allah to be given prophethood after Adam (PBH) was Sheath (PBH). Prophet Idris (PBH) was the first to invent the basic form of writing: the Semitic alphabets of 22 letters which is the parent of modern alphabets. He was taken up to heaven by the Almighty God at the age of 380 years of Yore or 140,727 years of our reckoning. His son called Methuselah that succeeded him in his mission in Egypt, had a son called Lamech at the age of 187 years of Yore or 69,252 years of our reckoning and other children who are the ancestors of the Hyksos pharaoh of Egypt called Waleed or Walid. Methuselah continued with the mission of his father, but he was not a prophet. He died at the age of 969 years of Yore or 358,853 years of our reckoning. Lamech had a son called Noah at the age of 182 years of Yore or 67,401 years of our reckoning, before he died at the age of 777 years of Yore or 287,749 years of our reckoning.

Prophet Noah (PBH) was the 3rd among the sons of Adam (PBH) to be given Prophethood by the Almighty Allah.

For many generations, the evils his fathers preached against became wide spread on Earth. Majority of people took to the worship of Status that they called gods. They believed that these gods would bring them good, protect them from evil and provide all their needs,. They gave their Idols names such as Waddan, Suwa'an, Yaghutha, Ya'auga, Nasran, and Shang Di. Noah preached day and night to the people of the Earth to come back to God and worship Him alone. Majority turned away, and a few followed his teachings. When he was 500 years of Yore old, or 185,167 years of our reckoning, he had three (3) sons called Shem, Ham and Japheth.

These were the three (3) sons, together with those who believed with him that were admitted into the Ark that over spread the Earth after the flood. Noah died at the age of 950 years of Yore or 351,817 years of our reckoning.

THE YEARS BETWEEN ADAM AND NOAH INCLUDING THE YEAR HE DIED ARE DETAILED BELOW:

Nos.	Details	Years of Yore	Equivalent month in our reckoning	Years in our reckoning
	1	2	3	4 2 X 3 ÷12
1.	Adam (PBH)	930	4,444	344,410 Years
2.	Sheath (PBH)	912	4,444	337,744 Years
3.	Anoush	905	4,444	335,152 Years
4.	Kenan	910	4,444	337,003 Years
5.	Mahalalel	895	4,444	331,448 Years
6.	Yard	962	4,444	356,261 Years
7.	Idris (PBH)	380	4,444	140,727 Years
8.	Methuselah	969	4,444	358,853 Years
9.	Lamech	777	4,444	287,749 Years
10.	Noah	950	4,444	351,817 Years

NOTE:

Between Adam and Noah are 7,640 years of Yore, plus Noah's years are 8590 years of Yore or 3,181,163 years of our reckoning.

This calculation conforms with the position taken by a renowned historian by name Ibn Abbas that ten centuries claimed by many historians that would amount to 1000 years was not correct, because 1000 years of Yore would be 370,333 years of our reckoning. Therefore the ten centuries claimed by some historians connotes ten generations, for the Holy Qur'an says "How many generations have we destroyed after…".[172]

CHAPTER NINE

GENEALOGY OF PROPHET MUHAMMAD (PBH) iV

Prophet Idris (PBH) is the one some historians called Khanukh and he is addressed in the Holy Bible as Enoch. He was born and raised in Babylon. His father's name was yard or Jared; and Yard was the son of Mihlayel or Mahalalel; son of Kenan, son of Anoush, son of Sheath, son of Adam (PBH).

Prophet Idris (PBH) was the father of Methuselah, father of Lamech, father of Noah (PBH), father of Shem, Ham and Japheth.

Historians all agreed that is was the grand father of Prophet Idris (PBH) by name Mihlayel that was the first among the children of Adam to build cities including Babylon, Egypt, etc. This means he was born and raised in the city of Babylon established by his Grand father, Mihlayel. Between him and his grand father were 1057 years of Yore or 391,442 years of our reckoning. This calculation is born out of the fact that Mihlayel died at the age of 895 years of Yore, and his son Yard gave birth to Prophet Idris at the age of 162 years of Yore. These give a total of 1057 years of yore or 391,442 years of our reckoning as stated above.

Prophet Idris (PBH) did not only uphold the teaching and religion of his forefather – Adam (PBH), he was the first among the children of Adam to invent the basic form of writing – the Semitic alphabets of 22 letters which is the parents of modern alphabets. Again, he was the 2nd of the children of Adam to be given Prophethood by the Almighty Allah; the first after Adam (PBH), being Sheath, son of Adam. This means it took about 3,622 years of yore or 1,341,347 years of our reckoning before the world was favoured with a Prophet from the Almighty Allah.

The era of Prophet Idris (PBH) was the 6th generation from Adam (PBH), he started his mission in Babylon at the age of 40 years of yore, or 14,813 years of our reckoning. He found majority of the world people worshipping ancestors and Idols. These were the ancestors that lived virtuous and righteous lives. After their death, their immediate followers erected for their remembrance, status where they used to seat to call people to observe the worship of Allah, alone, without any partner. After some years had passed, the accursed Satan convinced succeeding generations, to use the names of these righteous leaders that have passed away in their prayers to the Almighty God for rain waters and good harvest. Consequently the worship of ancestors and Idols gradually became way of life for majority of the people of the world.

His opposition in Babylon was fierce, and had to move away with his followers from Babylon to Egypt. His mission gained ground in Egypt and spread to all the nook and cranny of the world. He unified the upper and lower Egypt, and ruled as spiritual leader of the world from Egypt for 215 years or 79,622 years of our reckoning. It was in China his doctrine met with stubborn resistance as it was in Babylon. The Pan Ku people of China insisted on worshipping their ancestors and numerous gods.

The believers were persecuted and murdered, and those that survived, had to leave China and joined Prophet Idris in Egypt. The daughter of the King of Pan Ku, Princess Kipien, and some members of the Royal family joined other believers in moving out of Pan Ku to Egypt. The news of this movement spread, and believers in similar situation in parts of Asian countries came to Egypt.

After some years, Prophet Idris (PBH) married the Chinese princess to his son Methuselah. These were the ancestors of the Hyksos Pharaoh of Egypt by name Waleed. Again these are the ancestors of the Fulanees that have scattered all over the world with different languages and culture. And the same was the Hyksos Pharaoh that moved out of Egypt during the Assyrian invasion through Sudan and established the Benin Empire.

Prophet Idris (PBH) was taken up to heaven by the Almighty God at the age of 380 years of yore or 140,727 years of our reckoning.

The Holy Qur'an in Surah 19:56-57 says concerning Idris (PBH) "Verily! He was a man of truth (and) a Prophet. And we raised him to a high station". A Haddith of the Holy Prophet Muhammad (PBH) says: "He is stationed by Allah in the 4th Heaven". The Gospel of Barnabas says in chapter 52 thus; Jesus said: "verily I say unto you that speaking from the heart, I tremble because by the world I shall be called God, and for this I shall have to render an account". As God liveth, in whose presence my soul standeth, I am a

mortal man as other men are, for although God has placed me as a Prophet over the house of Israel for the health of the feeble and correction of sinners, I am the servant of God and of this ye are witness how I speak against those wicked men who after my departure from the world shall annul the truth of my Gospel by the operation of Satan. But I shall return towards the end, and with me shall come Enoch (Prophet Idris (PBH) and Elijah..." Historians all agreed that their coming to Earth would mark the beginning of a thousand years of righteousness and peace through out the world. Between Adam (PBH) and Prophet Idris (PBH) were 4714 years of yore, or 2,042,018 years of our reckoning.

The teachings of Prophet Idris included:

1. "Happy is he who look at his own deeds and appoints them as pleaders to his Lord".
2. "None can show better gratitude for Allah's favours than he who shares them with others"
3. "Do not envy people for what they have, as they will only enjoy it for a short while".
4. "He who indulges in excesses will not benefit from it".
5. "The real joy of life is to have wisdom".

CHAPTER TEN

GENEALOGY OF THE HOLY PROPHET MUHAMMAD (PBH) IV

Noah (PBH) found mankind worshipping Idols and Evils; and have strayed far away from social and moral base. They have abandoned the Almighty God and took to the worship of Idols called Wadd, Suwa, Yaguth, Yo'ug and Nasr. As said earlier, Ibn Abbas a renowned historian said that these names were of pious people. After their death, the accursed Satan inspired their followers to put up dedications of stones in the places where they used to sit, and give dedication to their names.

As time passed and people became less and less knowledgeable of their faith these stones dedication were worshiped. Consequently, the worshipping of the Idols spread widely on the earth. Ibn Jarir a renowned historian narrated on the authority of Muhammad bin Qais that Wadd, Suwa, Yaguth, Yaug and Nasr, were pious people who lived in the period between Adam (PBH) and Noah. They had followers who followed their examples. When they died, their followers said: "If we make status for them, this will be good incentive to urge us to exert more effort in the worship of the Almighty God. Thus, they made status for them. After the death of the immediate followers, the accursed Satan insinuate to their successors, convincing them that their predecessors used to worship them and supplicate them for rain. Accordingly, the status became their objects of worship.

Noah calls his people day and night to worship the Almighty God alone, and desist from associating anything with Him to no avail. The Holy Qur'an testifies to this thus: (Noah said) "O my people! Worship Allah! Ye have no other god but Him. I fear for you the punishment of a dreadful Day" (Surat 7:59). "O my people! I am to you a Warner, clear and open……..worship Allah, fear Him and obey Him" (Surat 71:2-3). He kept on calling the corrupted people of the earth day and night, in public and in private, with promises at times and with warnings at other times to no avail. Most of the people rejected his call and even fought him and those who believe with him. Noah preached to the people of the Earth to come back to the Almighty God for 950 years or 351,817 years of our reckoning. Majority of them refused and thrived in rebelliousness with impunity. It was among the poor, the weak and the miserable that Noah had some followers. All the rich, the strong, the mighty and the rulers looked down upon Noah and treated his warnings with snobbish disdain and cold distrust. They accused Noah and his followers as liars (Surat 11:25-27).

At a stage, when the conflict between Noah and the heads of the various groups on earth intensified, they tried to play a fast one with Noah thus: "Listen Noah if you want us to believe in you, you must drive a way your weak and poor followers because we the elite and rich cannot share the same faith with them". Noah replied: "I cannot drive them a way, as they are the guest of Allah the Most High". O! My people, I ask of you no wealth for it, my word is from none but Allah. I am not going to drive a way those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant. O! my people, who will help me against Allah if I drive them away? Will you not then give a thought? And I do not say that with me are the treasures of Allah; nor do I know the unseen, nor do I say I am an Angel. And I do not say of those whom your eyes look down upon that the Almighty Allah will not bestow any good on them. Allah knows what is in their inner-selves (as regards belief) if I do as you demand, I would be among the wrong doers (Surat 11:29-31). He made it clear to them that it was One God that created all things, including the rich and the poor. Therefore the rich had no better claim on God, than the poor, neither the poor had better claim on God than the rich.

The rulers got fed up with Noah, and said to him thus! "You have disputed with us and much have you prolonged the dispute with us. Now bring upon us what you have threatened us with, if you are truthful". Noah replied: "Only Allah will bring it (the punishment) on you if He will, and then you will not be able to escape. And my advice will not profit you, even if I wish to give you counsel if Allah's will is to leave you in error. He is your Lord! And to Him you shall return (Surat 11:32-34).

Allah, the Most High saw the state of mind of Noah and inspired him not to grieve for them. It was at this stage Noah prayed that all the disbelievers that have worked mischief on earth be destroyed. (Surat 71:27).

Allah accepted Noah's prayers, and the case was closed. Allah passed His judgment in the form of a flood. Allah, the Exalted ordered Noah to build an ark with His knowledge and instructions and with the help of Angels. Allah

said to Noah: "Construct the ship under our eyes and with our inspiration, and address Me not on behalf of those who did wrong, (for) they are surely to be drowned. (S. 11:37)

Accordingly, Noah chose a place outside far from the sea. He collected wood and tools and began to work day and night to build the Ark. This made the people to intensify their mockery and said to Noah: "O Noah! Does carpentry appeal to you more than prophethood? Why are you building an Ark so far a way from the sea? Are you going to drag it to the water or is the wind going to carry it for you?" Noah replied: "You will come to know who will be put to shame and suffer". (S. 11:38-39).

Noah finished the construction of the ship and sat, waiting for Allah's command. Meanwhile, Allah revealed to him that when water miraculously gushed forth from the oven at Noah's house, that would be the sign of the start of the flood, and the sign for Noah to act. Noah tolerated his people's mockery and waited patiently For Allah's promised sign.

Then, the terrible day arrived: Noah saw the oven at his house overflowed. He hurried to open the Ark and summon the believers to enter into it. He also took with him a pair, male and female of every type, including animals, birds and insects. When the unbelievers saw him taking these creatures to the Ark, they began to laugh at him loudly saying: "O Noah, you must have gone out of you head! What are you going to do with the animals?

Allah says in the Holy Qur'an thus: "At length, behold! There came our command and the oven gushed forth (water like fountains from the earth). We said: "Embark therein, of each kind two (male and female), and your family, except him against whom the word has already gone forth, and those who believe" (S. 11:40). Among those who believed included Al-Khidir that was mentioned in the previous chapters.

Noah's wife was not a believer, so she did not join him; the same with one of his sons who was secretly a disbeliever but had pretended faith in front of Noah.

Historians are divided on the number of those who were with Noah on the ship. A renowned historian by name Ibn Abbas stated that they were eighty (80) believers, while Ka'ab Al-Akbar held that they were seventy two (72) believers. Others claimed that they were not more than ten (10) believers with Noah.

They all entered the ship and water started to rise from the cracks in the Earth. Rain began to pour from the sky in quantities never seen or heard before in human history on the Earth. Water continued pouring from the sky and rising from the cracks of the earth, hour after hour and the level rose. These were complemented by the seas and waves that invaded the land. The interior of the Earth moved in a strange way, and the ocean floors lifted suddenly, flooding the dry land. The Earth for the first time, since after the creation of the "Home" Ka'bah was submerged. Noah called out to his son who had separated himself from them: "My son! Embark with us and be not with the disbelievers". The son replied: I will take myself to a mountain, it will save me from the water". Noah said: "This day, there is no saviour from the Decree of Allah except him on whom He has mercy". And a wave came in between them. The ship was lifted by waves on top of the waters and began to sail amidst Mountains of waves. His son was among the unbelievers that were wiped out by the flood. After 40 days and 40 nights, Allah commanded thus: "O Earth! Swallow up your waters, and O sky! Withhold (your rain)" And the water subsided and the Ark rested on Mount Judi. Allah said: "Away with the people who are polytheists and wrong doers". Noah was grieved for his lost son and said to Allah: "O my Lord! Verily, my son is of my family! And certainly your promise is true, and you are the most just of the judges". It is not very safe to remind Allah of His mercy on the day of His anger. Accordingly, Allah replied Noah "O Noah! Surely, he is not of your family! Verily, his work is unrighteous, so ask not of Me that of which you have not knowledge! I admonish you, lest you be one of the ignorant". Noah realized that it was a wrong thing to approach God for Mercy after the Decree of His wrath has been passed. He quickly said to Allah: "O my Lord! I Seek refuge with you from asking you that of which I have no knowledge. And unless you forgive me and have mercy on me, I would indeed be one of the losers".

Allah said: "O Noah! Come down (from the ship) with peace from us and blessings on you and on the people who are with you (S.11:41-48). With the divine command, calm returned to the Earth, the water retreated and the dry land shone once again in the rays of the sun. the flood had cleansed the earth of the disbelievers and polytheists.

Before coming out of the Ark, the Holy Bible tells us that Almighty God blessed Noah and his sons thus: "Be fruitful and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth and upon all the fishes of the sea; into your hand are they delivered.

Every moving thing that liveth shall be meat for you, even as the green herb have given you all things. But flesh with the life thereof, which is the blood thereof shall ye not eat. Whoso shaded man's blood by man, shall his blood be shed; for in the image of God made he man.

And behold, I establish my covenant with you, and with your seed after you. and with every living creatures that is with you. of the fowl, of the cattle and of every beast of the earth with you from all that go out of the Ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood to destroy the Earth.

And God said: "This is the token of the covenant which I make between Me and you and every living creature that is with you, for perpetual generations.

And it shall come to pass when I bring a cloud over the earth, that the (rain) bow shall be seen in the cloud, and I will remember my covenant, which is between Me and you, and every living creature of all flesh and the waters shall no more become a flood to destroy all flesh. And the (rain) bow shall be in the cloud, and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the Earth.

The sons of Noah that went forth of the Ark were Shem, Han and Japheth, and Han is the father of Canaan. After the flood Noah lived 350 years before he died, and all the days of Noah were 950 years. (Genesis 9-11). It was from Noah's three sons that the whole earth overspread. The Bible is silent on those who believed with Noah that were admitted into the Ark, and were saved (S. 11:40). The position of the Holy Qur'an is very sound, as the three (3) sons of Noah could not have spread on the earth without wives, who must have been married from among the believers that were admitted into the Ark together with Noah and those who believed with him among the members of his family.

When death approached Noah, he sent for his sons to come to him and commanded them as follows: "Sons, my days on earth have come to an end. Everything created by the Almighty God or formed out of not must inevitably come to an end one day. I have only two things to warn you against". The sons asked "What are the only two things you are bequeathing to us?" Noah replied: "They are as follows":

1. Know and uphold and frequent yourself with the recitation of "Laillaha Ilallah", that is, "there is no god but Allah". Everything created by the Almighty God, both known and unknown things, rest on it. It is the bed-rock of all creation, known and unknown. Noah said to his sons thus: "If the seven heavens and seven earths were put on one side of a scale, the words: 'Laillaha Ilallah'- there is no god but Allah, put on the other side, the latter would out weigh the former.

2. Know and frequent yourself in the recitation of "Subhanallahi Wabi hamdihi' for these words were the prayers of all the creatures, and every creation of Allah, received its physical subsistence from the Almighty God by virtue of them.

The sons then asked Noah of the two things they must avoid and refrain from. Noah replied: "The two things you must refrain from are";

1. Shirk. That is associating deities or other things with Allah and /or setting up partners with Allah (such as "the Trinity").

2. Arrogance. These two things are abominable to God, get far a way from them and from those among mankind that indulge in them.

After this advice and/or command to his sons and indeed to mankind, he died at the age of 950 years, or 351,817 years of our reckoning. Some historians claimed that his grave is in the sacred mosque in Mecca (Makkah) while others claimed that he was buried in Baalalak, a city in Iraq.

CHAPTER ELEVEN

GENEALOGY OF THE HOLY PROPHET MUHAMMAD (PBH) V

The world many years after Noah, once again was characterized with pockets of corruptions. Mankind had began to stray far away from moral and social base by the operation of the accursed Satan. Political powers were held in the hands of unjust rulers, against whom no one dared to raise a voice.

They were not ignorant of the existence of God Almighty, nor did they refuse to worship Him. What they did was to refuse to worship Him alone. They worshiped other gods, including idols. This is one sin the Almighty God does not forgive.

As the Almighty God promised, when He drove out Adam from the Garden of Eden, that He would be sending His prophets to guide the people, He sent a prophet from among the people. The prophet was Hud (PBH), a noble man who handled his task with great resoluteness and tolerance.

Hud was the son of Arpachshad, son of Sam, son of Noah. His people were called Ad, an ancient and potent tribe of Arabs who were zealous idolaters. They chiefly worshiped four deities namely: Saquyah, Hafizah, Raziqah and Salimah. The first as they imagined, supplying them with rain, the second preserving them from all dangers abroad, the third providing good for their sustenance, and the fourth restoring them to health when afflicted with sickness.

They were the tribes that lived in Al-Ahgaf in Yemen. Al-Ahgaf is located between Oman and Harramount on a land called Ashar, that stretches out into the sea. The name of their valley was Mughiith.

Hud condemned Idol worship and admonished his people thus: "My people what is the benefit of these stones that you carve with your own hands and worship? In reality it is an insult to the intellect. There is only One Deity worthy of worship and that is Allah, worship Him and Him alone. This is compulsory on you". He told his people "The Almighty God created you, provides for you; and He is the one who will cause you to die and raise you again. He gave you wonderful physiques and blessed you in many ways. So believe in Him and do not be blind to His favours, other wise the same fate that destroyed Noah's people will overtake you".

His people reacted to his call, by asking him "Do you desire to be our master with (this) your call? Hud made it clear to them that he did not demand anything from them except that they should let the light of truth touch their minds and hearts. For years, they accused Hud as a liar and a madman, and began to plot against Him. Hud kept on telling them that he put his trust in the Almighty God, who is his Lord and their Lord. "If you turn away, still I have conveyed the message with which I was sent to you. My Lord will make another people to succeed you and you will not harm Him in the least, for He is the Guardian over all things.

His people continued with arrogance as they considered; themselves strongest on Earth. They said to Hud "we do not believe what you are saying that after we have died and turned to dust we will be resurrected. We believe you are a liar. "Hud kept on telling them that "This life is transitory: After death you will be raised to give account to your creator on the Day of Judgment about what you did on Earth. Instead of considering what he was telling them they began to laugh at him. They failed to understand the significance of the Day of Judgment and the need by the creator to raise them up again to give account of what they did on Earth.

They said to Hud: "Is it not strange that God choose one of us to reveal His message to?" Hud replied: "What is strange in that? The Almighty God wants to guide you to the right way of life for you have strayed too far from moral and social base. It is for this reason He sent me to warn you. Noah's flood and history are not far away from you; so do not forget what happened: All the disbelievers were destroyed; no matter how strong they were". The Chiefs replied: "Who is going to destroy us, Hud? We will be saved by our gods. We believe that it is our gods that have turned you mad".

Hud told them that the gods they worshiped would be the reason for their destruction. That they should worship the Almighty God alone, and that no other power on Earth can harm anyone if He decides to save, and no other power on Earth can save any one, if He decides to harm. He is the One and only God without any partner worthy of worship.

The conflict between Hud and his people continued to escalate. The years passed and in every passing year they became more and more arrogant, more obstinate more tyrannical and more defiant of their prophets message.

The first things that happened to them was drought through out the land, for the sky no longer sent its rain. The sun scorched the desert sands, and began to look like a disk of fire, which settled over people's heads. They went to Hud and asked him; 'what is this drought Hud? Hud replied: "Why don't you ask your gods that you choose to worship. Listen to me, it is the Almighty God that is angry with you. if you repent now, He will accept you back, forgive your sins and give you rains and you will even become stronger than what you are now".

The people continued in their obstinacy, mischief and tyranny. They mocked Hud and became more obstinate, sarcastic and perverse in their unbelief. The drought increased and trees turned yellow and plants died. They boasted that if the Almighty God should decide to destroy them with wind as indicated to them by Hud, they could hold each others hand and no wind could pass through them talk much of destroying them.

Consequently, a day came and they saw the sky full of clouds. They were glad as they all came out of their houses saying: "Here comes a cloud which will give us rain". The weather changed suddenly from burning dry and hot to stinging cold with wind that shook everything; trees, plants, houses, men and women. The wind increased day after day and night after night. Hud's people started to flee. They ran to their houses to hide but the gale became stronger, ripping their houses from their foundation. They hid under their garments, but the gale became stronger still and tore away their clothes and their skin. It penetrated the apertures of the body and destroyed it. it hardly touched anything before it was destroyed or killed. The storm raged for eight days and seven nights, and the whole of the mischief makers were destroyed.

The Almighty God says in the Holy Qur'an thus: "And as for Ad they were destroyed by a furious wind which the Almighty God imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed) as if they were hollow trunks of palm trees (Surat 69:6-7).

The violent gale did not stop until the entire region was reduced to ruins and its wicked people destroyed and swallowed by the sands of the desert. Only Hud and his followers remained unharmed. They migrated to

Hadramout and live there in peace worshiping the Almighty God- Him alone without any partner.

THE TRIBE OF THAMUD

After generations had passed, the tribe of Thamud that succeeded that of Ad, in power and glory fell to idol worshiping. Like the people of Ad, they erected huge buildings, on the plains and hewed beautiful homes out of the hills. Tyranny and oppression became prevalent as evil men ruled the land.

So the Almighty God sent unto them His prophet by name Salih (PBH) a man from among them. He was the son of Ubeid, son of Maseh, son of Ubeid, son of Hader, son of Thamud, son of Ather, son of Elam, son of Shem, son of Noah. Between Noah and Salih was about 4000 years of yore or about 1,481,133 years of our reckoning.

He was known for his wisdom purity and goodness, and was greatly respected by his people, before the Almighty God's revelation came to him. He called his people to worship the Almighty God alone, and never to associate partners with Him. Some of his people believed him, but a majority of them not only turned away, but they harmed him by both words and deeds. The people said to Salih thus: "O Salih! You have been among us as a figure of good hope (and we wished for you to be our chief), till this (new thing which you have brought that we leave our gods and worship, your God (The Almighty God- alone)! Do you (now) forbid us the worship of what our fathers have worshiped? But we are really in grave doubt as to (which) that you invite us to (Monotheism) (Surah 11:62)

Salih's people said to him: "As a proof that you are a prophet of the Almighty God, you must perform a miracle by letting a unique she-camel emerge from the mountains (in front of them)". They added that the she camel must be ten months pregnant, tall and attractive. Salih replied: "Look now! If the Almighty God sends what you have requested, just as you have described, will you believe in that which I have come to you with and have faith in the message I have been sent with?"

They answered: "Yes". Having taken this vow from them, he prayed to the Almighty God to grant their request. The Almighty God ordered the distant rock to split asunder, and brought forth a great ten –month pregnant she camel. To their amazement: They saw great thing, a wonderful sight, dazzling power, evidence right before them'.

At first the people of Thamud were greatly surprised when the she-camel came out from the belly of the mountain rocks. Renowned historians claimed that the she-camel was blessed by the Almighty God to the extent that its milk at any given time was sufficient for hundreds of thousand of families. If it slept in a place, other animals avoid the area. Thus it was obvious that it was not an ordinary camel but one of the Almighty God's signs. Despite this sign from the Almighty God, majority of Salih's people remained unbelievers.

The people turned their hatred for Salih against the blessed she-camel. As some historians claimed that one day in a week was reserved; for the she-camel to drink water from a certain public well. On that day no one was allowed to drink water from the well. Other historians claimed that the miraculous appearance of the unique camel caused many to become Salih's followers and held tenaciously to the worship of the Almighty God alone, and non-else. And the disbelievers hated this; consequently they (the unbelievers) hatched a conspiracy against the camel

Salih feared that they might attempt to kill the camel, so he warned them thus: "O my people! This she-camel is from the Almighty God as a sign to you. Therefore leave her alone to feed on the Almighty God's Earth, and touch her not with evil, lest a rear torment will seize you". (Surah 11:64).

The disbeliever continued to complain against why a day should be reserved for the she-camel alone to drink water from the public well. And again, that its unusual size and qualities frightened their cattle's. They laid a plot to kill the camel, and sought the help of their women folk to tempt the men to carry out their commands. A woman by name Saduq Bint of Mahya, who was from a rich and noble family, offered herself to a young man by name Masra'i son of Mahraf on the condition that he hamstrings the camel. Another old woman by name Aniza offered one of her daughters to a young man by name Qudar son of Saluf, in return for killing the camel. These young men became tempted and sought for seven others to assist them in carrying out their wicked mission.

They began to follow the camel closely observing all its movements. As the she-camel came to drink at the well, Musra'i shot her in the leg with an arrow and she tried to escape, but was hampered by the arrow. Qudar followed the camel and struck it with a sword on the other leg. As it fell to the ground, he pierced it with his sword, and was killed. The killers were given a hero's welcome cheered with songs and poetry- composed in their praises. In their arrogance they mocked Salih, but he warned them thus: "Enjoy life for three more days then the punishment will descend upon you". Salih was hoping that they would heed his warning and change their attitude before the three days were over. Instead they asked Salih "Why three days, let the punishment come as quickly as possible".

Salih answered: "O my, people, why do you hasten to evil, rather than good? Why do you not ask pardon of the Almighty God so that you may receive mercy?" They replied: "O Salih, we see your presence and that of your followers as bringing evil on us". They plotted to kill Salih and his household. The Almighty God said: "so they plotted a plot, and we planned a plan, while they perceived not". (Surah 27:50). The Almighty God saved Salih and his followers from wicked plans. Heavy hearted, they left the evil-doers and moved to another place by inspiration.

Three days after Salih's warning, thunderbolts filled the air, followed by severe earthquakes and the entire tribe and its homeland were destroyed. Neither their strong buildings not their rock-hewn homes could protect them from the wrath of the Almighty God, who is blessed forever more.

ABRAHAM ERA

Many generations had passed since after Salih, and unbelief once again became wide spread in the world. And the Almighty God had compassion on the people of the world and sent Abraham as a prophet to teach the people the one straight way to the salvation of the Almighty God. Abraham was the son of Tarikh, son of Nahur, son of Sarough, son of Raghu, son of Phaligh, son of Aher, son of Arfghasha'd, son of Sam, son of Noah. Between Salih and Abraham were hundreds of thousands of years' of yore, this means millions of years of our reckoning.

Abraham's people had a big temple full of Idols, in the middle of which was a niche accommodating the biggest gods which were of different kinds, qualities and shapes. Abraham who used to go to the temple with is father when he was a child, greatly despised all the wood and stones they made with their hands and worshiped them as their gods. What surprised him most, was the way his people behaved when they entered the temple: they bowed down to them and started to cry begging and imploring what they made of their hands for help as if the idols could hear or understand their requests.

At first such a sight seemed funny to Abraham, but later began to feel angry. What added to the problem was that his father wanted him to be a priest when he grew up; and nothing he wanted more from Abraham than that he revere those statues; that Abraham hated with absolute disdain. In other parts of the world, people were worshipping stars and other heavenly bodies.

One night Abraham left his house to a mountain cave. As he was resting his back against its wall, he looked at the sky and notice the planets and stars which were worshipped by some people on earth. As he watched them they were appearing and disappearing. He was convinced that they were created by a creator that controls them. That is the Almighty God. Abraham was surprised why people should be so ignorant to worship what they made with their hands and celestial bodies. Abraham's conviction was born out of the fact that when night covered him over with darkness and saw a star he immediately regards it as his Lord, but when it set, he said, "that which set cannot be my Lord". When he saw the moon rising up, he said: "this is my Lord, but when he saw the sun rising up, he said; "this is my lord, this is greater" but when it set, he said: "this cannot be lord worthy of worship. They are definitely created by a superior power. Therefore heavens and earths are created by that power, and that is the power alone that is worthy of worship".

When he became of age he began to explain to his people the absurdity of what they were doing. His people disputed with him. He said to them: "Do you seriously want me to worship the wood and stones you carved with your hands and the heavenly bodies that appear and disappear and you cannot understand that they are created by a creator (i.e. the Almighty God)! O my people I am amazed at the level of your understanding. He told his people that night and day, heavens and earths, and all the celestial bodies are signs of their creator (i.e. the Almighty God). Do not prostrate to them, prostrate only to the one that created them (i.e. the Almighty God). Him alone you should worship.

The unbelievers disagreed with Abraham, and began to argue and threaten him. But Abraham's reasoning was always superior to the reasoning of the unbelievers: "And that was our proof which we gave Abraham against his people. We rise whom we will in degrees. Certainly your Lord is all wise, all-knowing" (Surah 6:83).

Abraham turned to his father and said: "Father, what are these images to which you are devoted?" he used to reply Abraham thus: "We found our fathers worshiping them". Abraham often reply to his father: "Indeed you and your fathers have been in manifest error "Your Lord is the Lord of the heavens and the earths, who created them and of that I am one of the witness" (Surah 21:52-56)

Being a wise son he did not make his father feel foolish, nor did he openly laugh at his conduct, he told his father that he loved him and was afraid of the Almighty God's anger for worshiping lifeless idols whom you made with your hands and could not hear, see or speak. He said, don't get angry with me father, for verily, a knowledge has come to me from the Most High, therefore follow me, I will guide you to a straight path to success in life of this world and in the hereafter. All these things that you worship, are designed by the accursed Satan vowed to destroy mankind, because on account of mankind he fell from his grace to grass. He who worship things other than the Almighty God is a companion of the accursed Satan.

His father replied: "Do you reject my gods, O Abraham? If you stop not, I will indeed stone you. So get away from me safely before I punish you". Abraham replied: "peace be on you! I will ask forgiveness of my Lord for you. Verily He is unto me, Ever Most Gracious and I shall turn away from you and from those whom you invoke besides the Almighty God".

Each time he was engaged in a public debate with the people Abraham used to ask them: "Do the idols see you when you prostrate before them? Do they benefit you in any way? The people often replied: "we know that they are lifeless, but our forefathers had worshiped them". Abraham always answered back thus: "Your forefathers were wrong in worshiping idols. They ought to have worshiped their Creator and Nourisher, the Almighty God, it is to Him alone worship is due".

They fired back at Abraham: "Are you condemning our god and our forefathers, or are you just joking".

Abraham answered: "I am serious. I came to you with a true religion. I have been sent with guidance from our Lord, who alone is worthy, of worship. He is the creator of the heavens and the earths, and He alone regulates all affairs on earth, unlike the dumb idols which are stones and wood carved with your hands". To convince them, that the idols could not harm him, he challenged them thus: "I have already condemned them; if they had any power they would have harmed me by now!"

Abraham explained to them the beauty of the Almighty God's creation, His power and wisdom. He made it clear to them that idol worship was detested by the Almighty God, for the Almighty God was the Lord of the Universe, who created mankind, guided him provided him with food and drink, and cured him when he was sick and who would cause him to die and be raised up again. He told them that it was the Almighty God alone that could forgive sins on the Day of Judgment, but they refused to listen to him.

To prove to the people that the idols they worshiped were useless, he went to the temple where the idols were kept with a very sharp axe, when the people went to a celebration on the other side of the river. He looked at the stone and wood status of the gods and at the food laid in front of them as offerings. He approached one of the statues and asked: "The food in front of you is getting cold. Why don't you eat?" the status kept silent and rigid. Abraham asked other status similar questions and they were mute. He then raised his axe and smashed the false gods worshiped by the people. He destroyed them all except one, on whose shoulder he hung the axe, and left the temple with satisfaction in his mind that he had been able to prove to his people their foolishness in worshiping something other than the Almighty God.

When the people returned from their celebration and went to the temple, they were shocked to see their gods smashed to pieces, lying scattered all over the temple. They began to guess who could have done that to their idols, and Abraham's name came to their minds. Being very furious they demanded that Abraham be arrested and tried. Abraham did not resist as it was a moment he had been waiting for to show them up in public for their foolish beliefs.

At the trial they asked Abraham thus: "Are you responsible for breaking the idols in the temple"" smiling, he replied: "Why don't you ask the biggest idol that was not damaged. I perceive he could be the culprit".

They replied: "you know very well that idol cannot speak or move" Abraham replied: "they are the things you worship". Abraham was thus able to prove to them the senselessness of worshipping lifeless object.

They realized the errors in what they were doing, but arrogance made them to persist in rebelliousness. They decided to use their power of authority as tyrants usually do to punish Abraham, as they have concluded that the temple chambers where the status were kept was destroyed by Abraham to prove a point. They captured Abraham kept him in chains while they were planning their revenge.

At their meeting, they decided to build a huge fire and throw Abraham into it. All the citizens were ordered to gather wood as a service to their gods. For several days they collected fire wood. They dug a deep pit, filled it with firewood and ignited it. they brought a catapult with which to cast Abraham into the fire. Abraham was put on the catapult, with his hands and feet tied. The fire was ready with its flames reaching the sky. Then an Angel of God appeared before Abraham and saluted him, and introduced himself to him as the Angel, that is empowered to rain water on the fire lit ready to destroy him by his people, and that with his permission he was ready to pour rain waters to quench the fire and thereby shame the people. Abraham replied: "Are you commanded by the Almighty God to carry out this assignment?" the Angel answered: "I am moved to action by the awful sight and not by any command". Abraham replied: "Thank you implicitly for your concern. The Almighty God is aware of my situation. I prefer to leave things entirely to Him".

Abraham was brought near to the blazing fire. The people stood away from the pit because of the great heat. Another Angel appeared close to Abraham and saluted him. He told Abraham that he was the Angel empowered to control wind. He asked Abraham if he would wish that he caused strong wind to blow the fire to the faces of the people". Abraham replied: "in the same manner he replied to the first Angel. Then the chief priest gave the order to cast Abraham into the fire. It was at this stage; Angel Gabriel came near Abraham's head and asked him thus: "O Abraham, do you wish for anything?" Abraham replied: "Nothing from you".

The catapult was shot, and Abraham was cast into the fire, but his falling into the blaze, was like entering into a cool garden. The Lord, God made it so. The command of the Almighty God was: O fire be thou cool (and a means of) safely for Abraham". (Surah 21:69).

The fire submitted to the will of the Almighty God by becoming cool and safe for Abraham. The children of Abraham were Ishmael and Isaac.

CHAPTER TWELVE

THE GENEALOGY OF THE HOLY PROPHET MUHAMMAD (PBH) VI

This is the concluding part of the genealogy of the holy prophet (PBH). It has been shown in the previous chapters, that the soul of Muhammad (PBH) was the first thing Allah created: He cut out a block of light, positioned it on Sidrat Mutaha, and named it "Muhammad". This was done by the Almighty God, before He created the Universe, the heavens and earths and all that are on them, within them and beneath them. The scriptures have revealed, that the Almighty God, subsequently created all of the heavens, earths and Paradise as a gift to him. The scriptures also revealed that in Paradise the Almighty God shall shine as the sun shines on earth, and the holy prophet Muhammad shall take the position of the Moon, through whom the Almighty God shall shine on the Paradise and its inhabitants.

O! Muhammad (PBH), may increasing blessings of Allah be upon thee and your family, your companions and their families, your fellow prophets and messengers of God and their families; including their companions and their families forever-more.

This chapter deals on how Muhammad (PBH) came to exist on earth as a human being in fulfillment of the Almighty God's promise to Adam at the time He breathed of His spirit into him and on the day he was driven out of the Garden of Aden to earth. It also deals on how Muhammad (PBH) became an indigene of Makkah.

The ancestor of Muhammad is prophet Abraham (PBH); the father of Ishmael, and Ishmael, the beginning of the lineage of Quraish people in Makkah, and Abd al Muttalib, the chief of the clan of Quraish, was the grand father of Muhammad (PBH).

When King Namrud saw that Abraham was saved by God from the fire they prepared to destroy him for breaking into pieces their idols, and for preaching against idolaters, he became furious, as he felt humiliated that his authority had been challenged. He conceived another evil plan against Abraham and invited him to his palace. Abraham accepted the invitation and the following dialogue ensued:

In a rage King Namrud said to Abraham: "Do you know that I give life and cause death?"

Abraham answered: "My Lord, God is He who gives life and causes death; not you, O King. If you believe you have such powers, I say unto you: "Verily Allah causes the sun to rise from the east (I challenge you to) cause it to rise from the West". [173]

King Namrud was dumbfounded and the fame of Abraham spread through out the nook and cranny of the entire kingdom. King Namrud kept on to scheme against Abraham and at last succeeded in instigating the masses against him and thereby making life unbearable for Abraham. One day as Abraham was seating under a palm tree, he heard himself called by name: "Abraham! "He turned around and saw no one on any side, and said to himself, "I have surely heard myself called by name "Abraham!" Thereupon, two other times in like manner, he heard himself called by name "Abraham!" On the third time, he answered thus: "Who calleth me! "Then he heard it said: "I am the angel Gabriel from the Almighty God! "This made Abraham to be overwhelmed with utmost fear. He was quickly comforted by angel Gabriel saying: "Fear not Abraham for thou art friend of the Almighty God, wherefore when thou didst break into pieces the gods of men, thou wert chosen of the God of angels the prophets (and holy ones) insomuch that thou art written in the Book of life"

Abraham asked: "What ought I to do to serve the God of angels, the prophets (and holy ones)?

Angel Gabriel answered: "Go to that fount and wash thee (ablution), for God willeth to speak with thee".

Abraham asked: "Now how ought I to wash myself?"

Then the angel appeared before him as a handsome youth and washed himself in the fount (i.e. performed ablution) saying to Abraham: "Do thou in turn likewise to thyself, O Abraham?".

When Abraham had washed himself, the angel said to him: "Go up that mountain, for the Almighty God willeth to speak to thee there".

ABRAHAM AND GOD ALMIGHTY

Abraham ascended the mountain as the angel directed him to do. Having sat down upon his knees he said to himself: "When will the God of the angels speak to me?" Suddenly he heard himself called with a gentle voice: "Abraham!" Abraham answered: "I am here".

Allah said: "I am thy God, O Abraham". Abraham was overwhelmed with fear, and immediately bent his face to Earth, and said: "How shall thy servant hearken unto thee, who is dust and ashes?"

God answered: "Fear not, but rise up, for I have chosen thee for my servant, and I will to bless thee and make thee increase into a great people. Therefore go thou forth from the house of thy father and thy kindred, and come to dwell in the land which I will give to thee and to thy seed".

Abraham answered: "All will I do, Lord; but guard me that none other god may do me hurt".

God replied: "I am God alone, and there is none other God but Me. I strike down, and make whole: I slay, and give life, I lead down to hell, and bring out therefrom, and none is able to deliver himself out of my Hands".

'Then God gave him the covenant of circumcision, and that was how Abraham knew God'[174]

EMIGRATION OF ABRAHAM

In response to the commandment of the Almighty God, Abraham left his people. He took with Him his wife Sarah and one of his relations by name Lot (Lut). The three of them traveled together out of the Kingdom of Namrud. They first arrived in a city called Ur. They stayed a little while there, and departed from it, to another city called Haran, and then to Palestine.

The holy Qur'an speaks about Abraham's emigration thus: "I will emigrate for the sake of my Lord. Verily, He is the Almighty, the All-wise".[175] A Haddith relates that during their journey, they passed by the territory of a tyrannical ruler (Egypt). One of the king's servants saw Abraham and his wife and his relation-Lot. He hurried and informed the king that he "saw a man, who is a stranger in our land, with a very beautiful lady". The tyrant king had a habit of snatching married women that are beautiful from their husbands, and killed such husbands. So, the tyrant king sent his guards to bring the strangers before him in his Palace. On their arrival, they sat at a corner. The guards brought Abraham before the tyrant king; and the king noticed Sarah and her beauty where she sat at a corner of the hall.

The tyrant king asked Abraham "who is that lady to you?"

Abraham answered: "She is my sister".

The tyrant king said to Abraham: "Go and bring her".

Abraham went to Sarah and said to her: "There is trouble here: There is no believers on the surface of the Earth, except you, me and my brother Lot. This tyrant king had asked me about you, and because of his evil habit of murdering husbands of beautiful women, and taking such women for himself, I have lied, for I told him that you were my sister. Please do not contradict my statement. He brought Sarah before the tyrant King; and was dazzled by the beauty of Sarah.

The tyrant king asked Sarah: "This man (Abraham) said you are a sister to him?"

Sarah answered: "Yes".

The king immediately gave order to his guard to separate Sarah from Abraham, and took Sarah into one of the rooms next to his room in the palace.

Immediately, evils began to befall the tyrant King. Again each time he tried to touch Sarah, his hand became stiff. The tyrant King became confounded; and soon realized that the evils befalling him was on account of Sarah. He then called out for the palace guard that brought her, and said to him (Sarah) is not a human being, she is a devil." The guard was astonished. The King asked him to call Sarah and said to her: "I want to let you go at this moment. I also want you to name whatever you want and leave my palace".

Sarah answered: "Thank you, O King! The only thing I want is one of the maid servants you allocated to my quarter in the palace".

The tyrant King asked Sarah: "What is her name?"

Sarah answered: "Her name is Hajar". Instantly, the King approved Sarah's request and left the palace with Hajar as a gift from the tyrant King. She went back with Hajar to Abraham and met him praying. After prayer, Abraham asked Sarah: "What has happened". Sarah narrated to Abraham how everything happened.

After many years of marriage, and Sarah remained sterile, she offered her maid, the Egyptian lady-Hajar to her husband, Abraham in marriage. Hajar gave birth to his first son and named him Ishmael. Seven years later, Sarah gave birth to Isaac for Abraham. They became the two sons of Abraham: the first son Ishmael from Hajar, the second son Isaac from Sarah.

THE EMIGRATION OF HAJAR AND HER SON ISHMAEL, TO WHAT IS NOW CITY OF MAKKAH

While Ishmael was still a baby, one day, Abraham woke up from sleep, and woke up his wife, Hajar. He asked her to prepare for a long journey. Hajar got up, and tied Ishmael to her back and followed Abraham, her husband, out of the house they were both living in with Sarah. They mounted a camel and traveled through cultivated lands, desert, and nountains, until they reached the desert of Arabia Peninsula. They finally arrived at uncultivated valley having no fruit, no trees, no food and no water: The valley had no sign of life.

The camel stopped walking, and Abraham dismounted and helped his wife with the baby-Ishmael, tied to her back to dismount from the camel.

As Abraham was about to go and leave them there with a very small amount of food and water that could hardly last them two days; and no sign of life in the area, Hajara cried out: "Where are you going, Abraham, leaving us in this desolate and barren valley?".

Abraham did not answer her, and continued to walk away. She ran after him and repeated the question with tears on her cheeks, but Abraham remained silent, and kept on walking away. She became suspicious of his behaviour and then asked Abraham: “Did Allah commanded you to do this?” Abraham replied: “Yes”.

Hajar stopped running after him and said: “You can go: we are not going to be lost since Allah commanded you: He is with us and we shall not perish”.

Abraham walked away from them to a distance and knelt down behind a hill and prayed thus: “O our Lord! I have made my wife and my only son Ishmael to dwell in a valley with no cultivation by your command near the sacred House - the Ka’bah; make them remember Thee increasingly; fill the hearts of men with love towards them, and provide them with sustenance so that they may give thanks. O our Lord! Certainly, you know what we conceal and what we reveal. Nothing on earth or in the heaven is hidden from Allah”. [176] After this prayer, Abraham went away.

As-Safa, AL- Marwa and Zam -Zam

Ishmael’s mother went on suckling him and drinking from the water Abraham left with them. When the water was finished and she and her son – Ishmael became thirsty, and Ishmael was tossing in agony, she became desperate. She ran to the As –Safa which was the nearest mountain to her. She stood on it and started looking at the valley if she might see somebody for help, and saw no one. She desperately descended from As-Safa back to the valley; taking up her robe, ran till she crossed the valley and reached the mountain of Al-Marwa. There she stood looking to see somebody and there was no one. She repeated running from As-Safa and AL-Marwa seven times.

A Haddith relates that this was the source of the tradition of the Say (the going of pilgrims between As-Safa and Al-Marwa, as one of the rituals of the Hajj, Pilgrimage). Then she heard a voice, and instantly remained quiet and motionless. She heard the voice again. Then she summoned courage and said: “whose voice is that?” Can you be of help to me and my child?” Behold! She saw an angel at the place Zam-Zam is located. The Angel rattled the Earth with his wing and said: “Water come out of the Earth by the command of Allah”. And instantly water flowed from that place. As the water was gushing out of the Earth, Hajara made a heap of sand around it like a basin, and started filling her water skin with water with her hands, and the water was flowing out after she had scooped some of it. A Haddith says, that if she had left the Zam-Zam flow without her attempt to control it, Zam-Zam would have been a stream flowing on the surface of the Earth. She drank the water, bath her baby with it and suckled her child-Ishmael.

The Angel said to her: “Never you be afraid of being neglected, for this place is where the House of Allah is located. It shall be raised by your child -Ishmael and his father –Abraham. Know that Allah never neglects His people”. The House-Ka’bah, after the flood of Noah, remained on a high place resembling a hillock, and when torrents came, they flowed to its right and left. Hajara and her child Ishmael lived in this location alone for some time. One day, people from the tribe of Jurhun passed by her and her child as they came through the way of Koda. They landed in the lower part of the valley and saw a bird that had the habit of flying around water and not leaving it. They said among themselves “This bird must be flying around water. It is strange as no water exist in this valley”. They sent one person among them to find out the water situation in the area where they saw water bird flying around. He returned and reported to his fellow travelers that he discovered water in the area. They all mounted their camel and went to the area of wonder and surprise. They found Hajar sitting near the water with her child Ishmael on her laps; and the following dialogue ensued.

The travelers asked Hajar: “Can you allow us to stay with you?

She answered: “Yes, but you will have no right over the water”.

The travelers answered: “Of course we have no right over the water and we will never claim a right over it”.

Hajar said: “With this clear understanding that you have no right to claim possession of the water, now and in the future, you are welcome to stay with me and my child Ishmael”.

The travelers settled there, and later sent for their families who came and settled with them. Gradually, the valley became populated into a big city now called Makkah.

When Ishmael became of age, he married from the tribe that came to settle with him and his mother in the valley. After the marriage, Hajara died. Abraham traveled from his place to visit his family that he had left in the valley, and found that Hajara had died, and his son Ishmael was away on hunting. He asked the woman he found in the house who she was. The woman replied that she was the wife of Ishmael and that the mother had died. Abraham was deeply touched to the surprise of the woman.

Abraham asked Ishmael's wife: "How is life generally?"

The woman answered: "We are living in misery, we are in hardship day and night". She complained bitterly to Abraham.

Abraham said to her: "Night fall is coming and I must go back home. But when your husband returns, tell him that the door of his house is unfitting".

When Ishmael returned from hunting he felt something un-usual, so he asked his wife: "Has any one visited this house to day?"

She replied: "Yes, an old man visited the house, and described him perfectly. "He asked me about you and living. I told him that we were living in hardship and poverty".

Ishmael asked her: "Did the old man leave any message for me?"

The woman answered: "Yes he said I should convey his greetings to you, and to let you know that the door of your house is unfitting"

Ishmael said to his wife: "The old man you saw is my father, and the door that is unfitting is you. Prepare and go back to your parent. There is no more marriage between me and you: It is dissolved. Ishmael divorced her and married another woman who Abraham confirmed fitting during a similar visit and found Ishmael again absent on hunting. Historians differ as to the tribe of the woman; some said she was from Jurhum tribe, and others said she was from her mother's tribe in Egypt.

After some years had passed, Abraham visited his son Ishmael in the valley, and saw Ishmael seating down under a tree near Zam-Zam, sharpening his arrows. When he saw Abraham, he quickly got up and ran toward him, and embraced him. They held to each other for a while and both sat down under the tree and continue to exchange greetings.

He said to Ishmael: "My previous visits and found you absent, were to see you and and see how you were handling your life. This time around I am

for a different purpose. Allah has commanded me to build the Ka'bah. Will you join me to execute the task?"

Ishmael answered: "Father, I am at your entire disposal for anything you want me to do".

Then, they raised the foundation, and during the building they kept on repeating: "O our Lord! Accept (this service) from us, verily, you are the All Hearer, the All- Knower"[177]

Ishmael, the son of Abraham is the beginning of the lineage of Muhammad. This was prophecised in the scriptures thus:

Jesus said to his disciples: "Mohammed shall come with power upon the ungodly, and shall destroy idolatery, insomuch that he shall make Satan confounded; for so promised God to Abraham saying: "Behold, in thy seed I will bless all the tribes of the earth; and as thou hast broken in pieces the idols, O Abraham, even so shall thy seed do".

James, one of the disciples, asked Jesus: "O master, tell us in whom this promise was made; for the Jews say "In Isaac," and Ishmaelites say: "In Ishmael".

Jesus answered: "David, whose son was he and of what lineage?"

James answered: "Of Isaac; for Isaac was father of Jacob, and Jacob was father of Judah, of whose lineage is David?"

Then said Jesus: "And Mohammed, the messenger of God, when he shall come of what lineage will he be?"

The disciples (all) answered: "Of David", whereupon Jesus said: "Ye deceive yourselves; for David (our father) in spirit calleth him Lord' saying thus: "God said to my Lord, sit thou on my right hand until I make thine enemies thy footstool. God shall send forth thy rod which shall have Lordship in the midst of thine enemies". If (Mohammed), the messenger of God, whom ye call Messiah were son of David, how should David call him Lord? Believe me, for verily I say unto you that the promise was made in Ishmael, not in Isaac"[178]

Thereupon, said the disciples: "O master, it is thus written in the book of Moses, that in Isaac was the promise made".

'Jesus answered with a groan – "It is so written, but Moses wrote it not, nor Joshua, but rather our rabbis who fear not God. Verily I say unto you, that if ye consider the words of the angel Gabriel, ye shall discover the malice of our scribes and doctors. For the angel said: "Abraham all the world shall know how God loveth thee, but how shall the world know the love that thou bearest to God. Assuredly it is necessary that thou do something for love of God". Abraham answered: "Behold the servant of God, ready to do all that which God shall will".

Then spake God, saying to Abraham: "Take thy son, thy first born Ishmael, and come up the mountain to sacrifice him". How is Isaac first born, if when Isaac was born Ishmael was seven years old?"

'Then answered the disciples: "Clear is the deception of our doctors: Therefore tell us thou the truth, because we know that thou art sent from God".

'Then answered Jesus: "Verily I say unto you, that Satan ever seeketh to annul the laws of God; and therefore, he and his followers, hypocrites and evil-doers, the latter with lewd living, to day have contaminated almost all things, so that scarcely is the truth found. Woe to the hypocrites! For the praises of this world shall turn for them into insults and torments in hell'

'Therefore I say unto you that the messenger of God is a splendour that shall give gladness to nearly all that God hath made, for he is adorned with the spirit of understanding and of counsel, the spirit of wisdom and might, the spirit of fear and love, the spirit of prudence and temperance, he is adorned with the spirit of charity and mercy, the spirit of justice and piety, the spirit of gentleness and patience, which he hath received from God three times than He hath given to all His creatures. O blessed time, when he shall come to the world! Believe me that I have seen him and have done him reverence, even as every prophet hath seen him: seeing that of his spirit God giveth to them prophecy. And when I saw him, my soul was filled with consolation saying: "O Mohammed God be with thee, and may He make me worthy to untie thy shoelatchet for obtaining this I shall be a great prophet and a holy one of God".[179]

Bothonomio one of the disciples of Jesus said: "O master, (what thou saith is true for) I have seen an old book written by the hand of Moses and Joshua, servants and prophets of God, which book is the true book of Moses. Therein is written that Ishmael is the father of Messiah, and Issac the father of the messenger of the Messiah and thus saith the book, that Moses said: "Lord God of Israel, mighty and merciful, manifest to thy servant the splendour of thy glory![180] Whereupon God showed him His messenger in the arms of Ishmael, and Ishmael in the arms of Abraham. Nigh to Ishmael stood Isaac, in whose arms was a child, who with finger pointed to the messenger of God, saying: "This is he for whom God hath created all things".

'Whereupon, Moses cried out with joy: "O Ishmael, thou hast in thine arms all the world and Paradise! Be mindful of me, God servant that I may find grace in God's sight by means of thy son for whom God hath made all".[181]

In fulfillment of this prophecy, Jesus said to his disciples: "...As for me, I am now come to the world to prepare the way for the messenger of God, who shall bring salvation to the world".[182] This was how the Almighty God evolved through His prophets and messegers, and His evolution was completed in prophet Muhammad (PBH) as Jesus said: "...But the messenger of God, when he shall come, God shall give to him as it were the seal of His hand...". [183] (GB. Ch.)

REFERENCES

1. GB. CH 96 and Gen. 22: 18
2. Dilto
3. GB CH 97
4. GB CH 60
5. GB CH 33
6. Q.19: 85 – 92 and 98
7. Q.22: 31
8. Q.3: 58
9. Q.3: 46
10. Q.43: 59
11. Q.23: 90 – 92
12. Q.23: 117
13. Q.43: 59

CHAPTER ONE

1. GB. CH 10
2. GB. CH 39
3. GB. CH 17 and Q.2: 38
4. GB. CH 43
5. PS. 110: 1-2
6. GB. CH 43
7. GB. CH 192
8. GB. CH 44
9. GB. CH 43
10. GB. CH 72
11. GB. CH 90
12. Gen. 22: 18
13. GB. CH 96
14. GB. CH 97
15. GB. CH 112
16. GB. CH 55
17. GB. CH 56
18. GB. CH 57
19. GB. CH 58

20. GB. CH 79

21. Hosea 11: 23; 21

22. Jeremiah 31: 31 – 32

23. GB. CH 67

24. GB. CH 168

25. Q.24: 35

26. GB. CH 174

27. GB. CH 177

28. GB. CH 178

29. GB. CH 136

30. GB. CH 137

31. GB. CH 165

32. Isaiah 45: 22 – 23

33. GB. CH 97

34. Numbers 23: 19

35. Romans 1: 24 – 32

CHAPTER TWO

36. The life of Muhammad by Haykal page 46

37. Life of Muhammad by Haykal page 60

38. Comprehensive Islamic book by Abbas Abdullah Fida page 156

CHAPTER THREE

39. The comprehensive Islamic book complied by Abbas Abdullah Fida page 161

40. Q.93: 1 – 11

41. The life of Muhammad by Haykal page 82

42. Q.17: 88

43. Q.11: 13

44. Life of Muhammad by Haykal page 87

45. Q.32: 1 – 30

46. The Comprehensive Islamic book compiled by Abbas Abdullah Fida page 172 and Q20: 1 – 135

47. Q.20: 114

48. M. Asin palacios, La escatologia Musulmana en La Divina Comedia, Madrid, 1919, 2nd edition, Madrid 1943.

49. Q.53: 3 – 9

50. Q.53: 10 - 18

CHAPTER FOUR

51. Q.48: 23

52. Q.13: 11

53. Q.41: 34

54. Q.15: 9

55. Q.20: 2 – 6

56. Q.1: 1 and 114: 1

57. Q.41: 39 and Q57: 17

58. Q.10 : 57

59. Q.15: 9

60. Q.57: 157

61. Q.17: 81

62. Q.2: 4

63. Q.10: 47

64. Q.16 : 63 – 64

65. Q.6: 38

66. Q.5: 3

67. Q.59: 7

68. Q.25: 32

69. Q.75: 17

70. Maulana Muhammad Ali prophase to the holy Quran

71. Q.25: 9

72. Q.2: 138

73. Q.2: 253

74. Q.3: 21 – 30

75. Q.3: 64 – 120

76. Q.3: 31

77. Q.3: 85

78. Q.3: 87

79. Q.3: 102

CHAPTER FIVE

80. Q.31: 2 – 34

CHAPTER SIX

81. Q.25: 31

82. Q.2: 46

83. Q.2: 214

84. Ibn Abbas

85. Al Muwatta – Imam Malik page 4.

86. Bukhari and Muslim, and al Muwatta page 9

87. Ibn Khuzaima

88. Muslim and Tirmidhi

89. Q.3: 102

90. Q.4: 80

91. Q.4: 79

92. Q.4: 85

93. Q.3: 87

94. Buddhist Scriptures

95. GB. CH 70

96. Ibid 17

97. Ibid 29
98. Ibid 33
99. Matt 24: 7 – 8
100. The life of Muhammad by Haykal at page 186
101. Q.112: 1 – 4
102. Q.40: 60
103. Q.2: 186
104. Q.16: 51
105. Q.4: 51
106. Q.4: 48
107. Q.5: 75 – 81
108. Q.2: 135 – 136
109. Q.2: 138
110. Q.2: 140
111. Q.2: 146 – 147
112. Q.57: 1 – 6
113. Q.2: 255
114. Q.53: 29
115. Q.53: 38 – 62
116. Q.2: 116 – 117
117. Q.2: 133 – 134
118. Q.2: 135
119. Q.8: 39
120. Q8: 40
121. Q.9: 123
122. Q.8: 45
123. Q.8: 60
124. Q.5: 3
125. Q.15: 9
126. Q.8: 9
127. Q.8: 65
128. Q.8: 66
129. Q.29: 48
130. Q.29: 49
131. Q.9: 40 – 42
132. Q.33: 10 – 13
133. Q.9: 40
134. Q.33: 45 – 48
135. Q.16: 126 – 128
136. Q.14: 35
137. Q.14: 36
138. Q.9:40
139. Q.48: 18
140. Q48: 1 – 4
141. Q.60: 10 – 11
142. Q.60: 12
143. The life Muhammad by Haykal at page 359
144. Q.60: 1 – 3
145. Q.9: 3
146. Q.9: 123

147. Q.17: 81
148. GB. CH 43
149. Gen. 22: 18
150. GB CH 96
151. GB. CH 97
152. GB. CH 72
153. Q.9: 25 – 29
154. Q.2: 170 – 171
155. Q.9: 29
156. Q.9: 34 – 35
157. Q.10: 108 – 109
158. Q.17: 17
159. Q.17: 18 – 19
160. Q.17: 23 – 24
161. Q.9: 100
162. Q.30: 31 – 32

CHAPTER SEVEN

163. Q.5: 3
164. Q.2: 30
165. GB. CH 39
166. GB. CH 35
167. GB. CH 43
168. Q.33: 7
169. Q.30: 30
170. Q.7: 102
171. Tanzih Al-Shariaa 1/234-244

CHAPTER EIGHT

172. Q.32: 26 and Q20: 128

CHAPTER TWELVE

173. Q.2: 258
174. GB. CH 29
175. Q.29: 26
176. Q.14: 37 – 38
177. Q.2: 127 And Sahih Al Bukhari
178. PS. 110: 1 – 2
179. GB. CH 43
180. GB. CH 44
181. EX. 33: 18
182. GB. CH 191
183. GB. CH 72

The advent of the holy prophet Muhammad (PBH) was prophesied in so many pages of all the previous scriptures. He was finally unveiled by the Almighty God, with a message to all the world (the holy Quran). The holy Quran (as prophesied in the previous scriptures) is the actual word of the Almighty God – Allah. It was revealed for the benefit of all mankind: "Blessed is He who sent down the criterion to His servant, that it may be an admonition to all creatures". (Q.25:1). It is complete and comprehensive and in conformity with the prophecy in the previous scriptures. The Almighty Allah says: "...Nothing have we omitted from the Book". (Q.6:38)

The message given to the holy prophet Muhammad (PBH) by the Almighty Allah for mankind thus contains a complete code which provides for all areas of life, whether spiritual, intellectual, political, social or economic. It is a code which has no boundaries of time, place or nation.

Before Islam, religion was on the authority of its own leaders, and was thus the avowed enemy of reason resulting in making theology to be based on intricate subtleties and credulous admiration of miracles. The holy Quran came and took religion by a new road untrodden by the previous scriptures in fulfillment of Jesus' prophecy.

It spoke to the rational mind and alerted the intelligence. It sets out the order in the Universe, the principles and certitudes within it, and required a lively scrutiny of them that the mind might thus be sure of the validity of its claim and message. Even in relation to the narratives of the past, it proceeded on the conviction that the created order follows invariable laws, as the holy Quran says: "Such was the way of God in days gone by and you will find (that) it does not change (Q.48:23). And again, "God does not change people's case until they change their own disposition (Q.13:11). Even in matters of morality, the holy Quran relies on evidence: "Requite evil with good and your worst enemy will become your dearest friend (Q.41:34). Thus for the first time in a revealed scripture, reason finds its brotherly place; and toleration made a corner stone of religion as the holy Quran says: "There is no compulsion in religion".(Q2:256) But warned that tyranny and injustice are the two enemies of social solidarity and inter- social amity.